

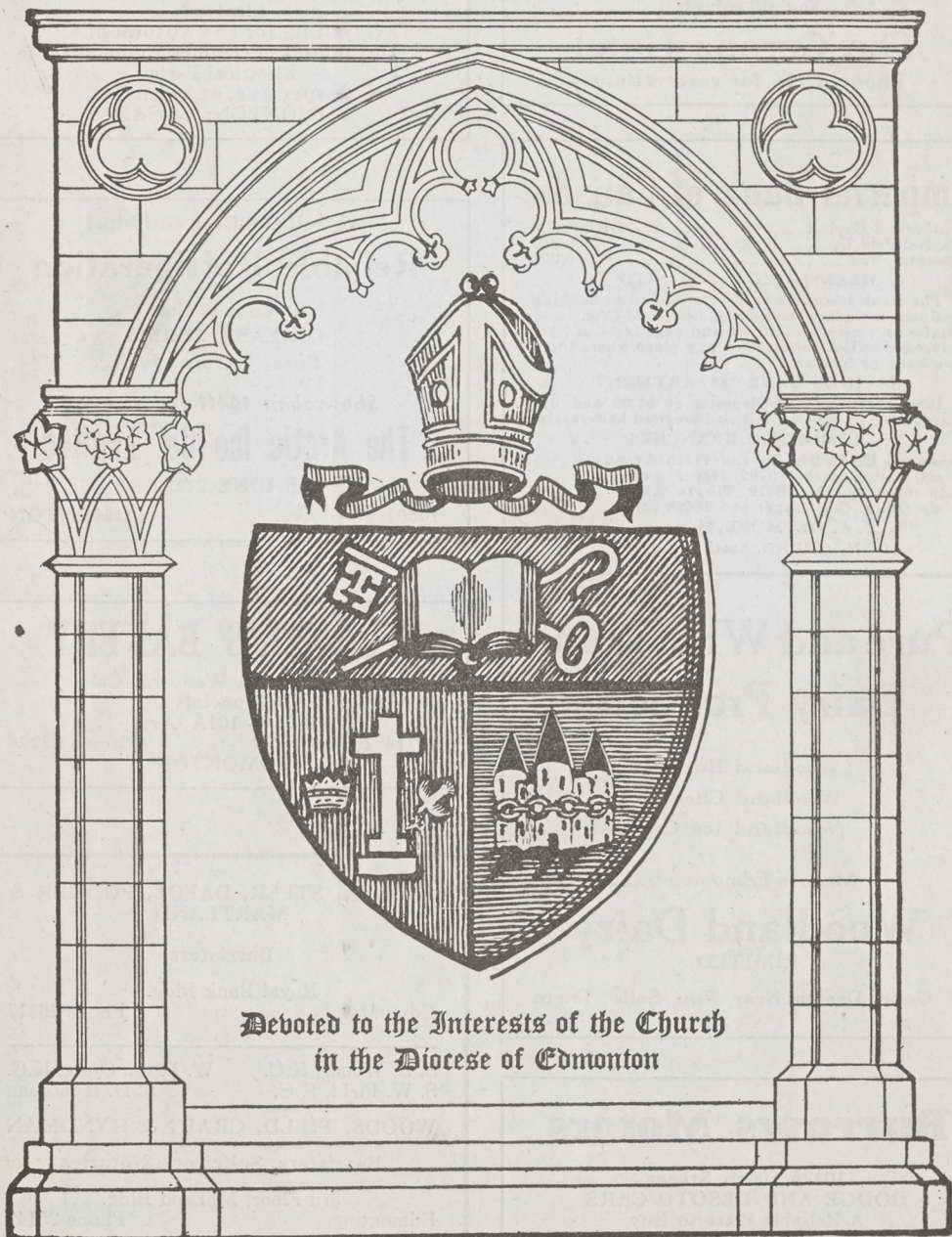
# The Church Messenger

DIOCESE OF EDMONTON

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VOL. VII.

EDMONTON, SEPTEMBER, 1938

No. 101





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## Editorial

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### "THANKSGIVING"

**D**URING the early part of the year a Campaign of Prayer was urged by the leaders of our Church asking God in His goodness to remove the plague of drought from our midst. Such an action is indeed a sign of regeneration in our midst and recalls the spiritual purity and vigour of Solomon's prayer at the dedication of the temple. Evidently in those days the people of God were not afraid to petition the Providence and Condescension of God for their own benefit and for His Glory. Indeed, they thought, and rightly so, that in the preservation of themselves as God's people God was vindicating Himself to the world and that they must not, by their hardness of heart and unbelief, deprive Him of that opportunity to stretch forth His mighty Hand. "When the Heaven is shut up and there is no rain, because they have sinned against Thee; if they pray toward this place, and confess Thy name and turn from their sin, when Thou afflictest them: then hear Thou in Heaven, and forgive the sins of Thy servants that Thou teach them the good way wherein they should walk and give rain upon Thy land."

And now after years of silence we, the people of God, remembered to pray as a people, and, behold! the plague has been stayed.

The scoffer and the doubter will remain unconvinced. It is always so. Even Christ couldn't convince a man against his unbelief. But to the believer it is once more that the "Hand of the Lord our God is upon us."

There remains to us our bounden duty and service." There hath not failed one word of His promise and the King and all Israel offered sacrifice before the Lord."

We are told that such was the spirit of thanksgiving and joy and such was the munificence of the gifts that the "brazen altar before the Lord was too little to receive the offerings."

What shall we do as a Church to make known our thanks to God for his Benefits? Not without purpose or insight is the word "giving" coupled with "thanks." No one can thank anyone but a Giver. No gift can ever be selfishly appropriated to oneself. There is incumbent upon us the return to God through His Church for its upbuilding a part of our enriched lives that others may share.

The purpose of this article is to urge in the strongest terms possible a Campaign of Thanksgiving as our acknowledgement of God's unfailing promise and fulfilment. The Church as a whole is not giving half enough. We are told savings' accounts in banks are larger than ever before. Hundreds of thousands of dollars are being spent in betting and getting. Car sales throughout the province are reaching new records. Living standards are increasing. The Church as usual is the last to benefit by coming prosperity.

Kagawa once said that communists in Japan were so enthusiastic about their Communism that they sold their doormats to provide money for its use. If such enthusiasm for our Christianity could be roused in those who follow Christ, those whose task it is to build His Church, would find our altars would be too little to receive the offerings. May our "giving" be the measure of our "thanks."



## The Page Pulpit

### GOD'S CHIEF POWER

THE REV. G. P. GOWER

"O God, who declarest Thy Almighty power most chiefly in showing mercy and pity . . .

The Collect for the Eleventh Sunday after Trinity.

The Book of Common Prayer is a veritable treasury of devotion. In it will be found a word of comfort and faith for every dispensation that can beset us, whether it be of trial, or sin, or bereavement. Not least among the jewels that go to make up the chaplet of prayer which rises continually to God are the Collects for the Day. So often these are treated and repeated so perfunctorily that the lustre of the thought they contain is lost. It is a common experience for every housewife, when in a hurry to accomplish the seemingly more important tasks just to flick the duster over ornaments and things with a well intentioned thought of better attention later on. There was a time when because of the associations surrounding it the treasure would be taken down and carefully dusted and put back in a place where new light would fall on them bringing out new radiance. Collects are something like that in our Morning and Evening Prayer.

Perhaps this short study on the collect for the Eleventh Sunday after Trinity will help us to recover the gleam of its thought so that later on when in trouble or hemmed in by an enchainning restlessness we can go to the casket of memory for our help and our blessing.

#### God's Power

It is, of course, always a source of strength to think of God in His Almighty Power sustaining the world. There he rules in majesty and awe "upholding all things by the word of His power." His voice is in the thunder and His path in the trackless sea. The clouds are His chariots and His terrible beauty is in the storm. The Psalmist exhausted language in describing Him who layeth the beams of His chambers in the waters. And yet it is not in the World of Nature where His Supreme Power is displayed. With beautiful insight born of rich experience the Singer of Israel caught in a happy relationship the true attitude of God when he wrote of Him "Who alone doeth great wonders, for His mercy endureth for ever."

His great Power is nothing unless accompanied by the expression of His great Love. More wonderful than burying Sodom and Gomorrah under His fire and His flood in the love that helps a human heart to bury a past sin or a past hate and rise again "ransomed, healed, restored, forgiven."

Our Collect but reiterates that thought, putting it as the supreme need for everyone of us if we would run the race of life according to His Commandments.

#### The Need of Grace

The man who wrote it wanted above everything else God's forgiveness. You know, when you have wronged a person, how you have gone to them and asked for forgiveness. It has been generously granted you and yet there is still something within you that is not satisfied, even though you have done all that you could. Something still craves release. What is it?

Well, I think it is you have glimpsed a deep truth of the heart. Every sin is first a sin against

God and until He forgives and until you are assured of His forgiveness there is no peace. Cain's sin was not murder. That was the result of the sin already in his heart—a sin of deceit against God.

At some time in our life we are all confronted with a secret guilt. All who have attempted the steep ascent have felt it. All who have felt it know what an insuperable obstacle it is to the attainment of those longed for heights of character. All who have fallen upon God's Altar stairs and gathered but dust and chaff in their grovelling impotency know the deep insatiable need of a measure of God's Grace. His greatest power is shown through His mercy and pity, in giving us that grace to conquer our baser selves. Your life may perhaps be greatly in need of His grace now. The thing you need most at this very moment is His mercy and His pity. He alone can give it you.

#### The Condition

He asks but one thing of us. That we should run the way, not of our marking out but of His Commandments. In the race of life He marks the course. There are prohibitions, restraints, disciplines which keep us to a very straight and narrow way. But we must not rebel. It is the race which He in His Providence has set. If we ever succeed in removing them that again is in His Hand and under His Power.

There is a current notion that these restraints deprive life of its full strength and beauty. I do not believe it. We have, on the contrary, numberless tragedies around us to warn us of the fatality in "going our own way" and "doing as we please." No young man or woman bent on achieving success in any venture ever gives a thought to the many things they deny themselves in order to attain that success. Much more so is it in the attainment of Christian Character. What power comes to those who set themselves an aim and who cut the channel of their lives narrow but deep that the full force of their efforts may have greatest effect? How much more shall we, who ally ourselves with God's Almighty power who submit to His direction and aim for His prize?—How much more power and beauty of life shall we have? For everyone of us it must first be obedience, then humility and then grace abounding. Like proud Naaman we must learn that lesson thoroughly. "Go and wash in Jordan seven times and thy flesh shall come again to thee."

#### The Heavenly Treasure

To those who have learned that lesson there has come an accession of power and a flooding sense of peace.

They shed a lustre wherever they go. To them God is ever present. In all they say and do they acknowledge His wise and loving Superintendence. In bereavement they become brave. In poverty they have developed a richness of spirit. In affliction they do not complain. They speak no wrong word and no one's name suffers at their hands. They are timid yet strong. They are submissive yet ready to face whatever comes. They have no confidence in themselves yet they have such a measure of grace they can do all things the Father asks them. God is real to them not as a God who sustains the Universe but as a Father who has power to sustain the human heart in His great mercy and His pity.



# Church Messenger---Diocese of Edmonton

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

This it is that marks them from the men and women of the world. These latter have their world of a sort and get their reward—of a sort. You—may I say you—as men and women of God, depending upon His Grace and His Superintending Care are spared their anxiety and their failure. You know don't you—you will obtain a reward both here and hereafter a treasure in the human heart—in your own Heaven—where nothing breaks through to filch it from you?

## Bishop's Engagements

- Sept. 4—Drayton Valley Confirmation.  
 8—Executive Committee of the Diocese.  
 11—Wetaskiwin and Ponoka Confirmations.  
 13—Mayerthorpe Confirmation.  
 18—Clondonald Confirmation.  
 25—Edson Confirmation.  
 28, 29, 30—Election of Bishop of Kewatin at Winnipeg.
- Oct. 2—Hardisty, Confirmation.  
 9—Vegreville Confirmation.  
 16—Bretton and Denham Valley Confirmations.  
 20—Executive Committee.  
 23—Camrose Confirmation.  
 30—Sedgewick Confirmation.

## Diocesan News

### BISHOP'S RETURN FROM ENGLAND

Our Bishop who has been in England during the months of July and August on Church matters returned to the Diocese on Wednesday, August 24th. We are glad to welcome him back and to see him looking so well after his journey and trust his good health will continue. During the months of September and October he has a heavy engagement list principally Confirmation Services in the country parishes. On the 28th of September he proceeds to Winnipeg for the election of a Bishop for the Diocese of Keewatin. The prayers of the Church are offered for our Bishop in his task of leading the Diocese and building the Church in our midst.

### EDITH CAVELL MEMORIAL SERVICE

Once more in the succession of lengthening years the Church humbly commemorated the example and the Supreme Sacrifice of Nurse Edith Cavell. There, within sight of the mountain bearing her name, in the Church of St. Mary and St. George, Jasper, a large congregation gathered on Sunday, August 7th, to honor her memory and recall the lesson of her last moments on earth.

The Service which was brief and marked with a simplicity befitting the occasion, was conducted by the Vicar, the Rev. Canon G. McComas. The lessons, the 23rd Psalm and 2 Cor. V. verses 1-10, were read by the Rev. Colin Cuttall, priest in charge of the Wabamun Mission, who with twenty Scouts came in from Lake Edith Camp to attend the Service. The Vicar took as his text 2 Cor. 5:7, "We walk by faith and not by sight."

As befitting the occasion, the Service was brief and marked with simplicity. The well known hymns, "Rock of Ages," "Nearer My God to Thee," "Through the Night of Doubt and Sorrow," and "Abide With Me" were chosen. At this time they seemed to express the aspirations and thoughts of those who through pain and tribulation win the Crown of simple trust in God.

It has ever been the desire of the Church to make her tribute in keeping with the noble faith expressed by this remarkable woman who, faced with death, calmly and quietly received the Last Sacrament and walked to the place appointed unto her to die with the words of forgiveness on her lips. Nurse Edith Cavell takes her place in the brilliant company of other great souls, who as the light of the Great Beyond dawned upon a closing earthly life, have climbed the steep ascent to meet it and there, reaching the height of spiritual attainment have dispassionately and with great openness of vision gently but firmly disentangled themselves from the earth-retaining thoughts of resentment and fear.

"I must have no bitterness towards anyone." With these words she flashed upon a hate ridden world the gleams of glory that for ever come from Him who prayed for His murderers. The world has seen no greater love. It knows beyond all doubt, in its weariness and stain of earth, that this is the Divine Answer to its mute cry. And when with the Heavenly Radiance of that Faith still upon her soul she speaks once again, this time to point a way on earth, we are compelled to listen. "Patriotism is not enough," she said. For the sake of the first she pleads with us to think of the second. It is the Cross again towering over the wrecks of time.



## PRIZE WINNERS OF THE G.B.R.E. SUNDAY SCHOOL PUPILS' EXAMINATION

The following is a list of the Prize Winners of the G.B.R.E. Sunday School Pupils' Examination, held last May, gained by Scholars in the Edmonton Diocese.

### Bishop's Prize (Highest in any grade)—

Doreen Adams, St. Thomas', Wainwright.

### D.B.R.E.—

Senior—

Dorcas Wagner; Kathleen Mahoney, St. Peter's, Edmonton.

Junior Graded—

Jean G. Smith, Good Shepherd, Edmonton.

Junior, Course 8—

June Helen Clark, Holy Trinity, Edmonton.

### Sunday School by Post—

(Presented by Bishop Burgett)

Una Lang, Edgerton, Junior.

Barbara Young, Vermilion, Senior.

\* \* \* \*

The following will obtain R.T.S. Awards:

St. Peter's, Edmonton: Betty Richardson, Lorna Lyster, Elaine Wagner.

Holy Trinity, Edmonton: Elizabeth Weir, Gwen McGregor, Margaret Hunter.

St. Stephen's, Edmonton: Patricia Devlin.

Christ's Church, Edmonton: George Smith.

St. Michael's, Edmonton: Marjorie L. Hensel.

St. Paul's, Edmonton: Isabel Johnson.

Good Shepherd, Edmonton: Mary Wiglesworth.

St. Mark's, Edmonton: Nanette Durham.

St. Mary's, Barrhead: Joyce Brown.

St. Mary's, Clandonald: Lillian Jacklin.

St. Mary's, Ponoka: Thomas Cooper.

St. Matthew's, Viking: Robert Cotter.

St. Thomas', Wainwright: Marjorie Cofield, Elsie Horn.

### Sunday School by Post—

Margaret G. Slee, Manville; Vera Ross, Dirlerton; and Frances M. Peet, Peat, P.O.

We take this opportunity of extending our heartiest congratulations to all those who have received awards in the G.B.R.E. Examinations. It is a splendid comment on the increased efficiency and the growing enthusiasm in our Sunday Schools. Behind it all is the faithful work of many teachers and the wise guidance of the Diocesan Board of Religious Education.

## BROADCASTING

Commencing the first Sunday in October services will be broadcast over CJCA twice a month during the winter months. On the first and third Sundays those who have no opportunity of attending a place of worship will be able to join in the service over the air. The broadcasts will come from one of three churches: All Saints, Holy Trinity and Christ Church, whose vestries have agreed to cover their share of the expense. Part of the cost is also borne by the Diocese and part by a fund established through the generosity of the Bishop. We should like to bring it to the notice of listeners that broadcasting is expensive. It costs, on an average, \$25.00 per service. Those who have the financing of this worthy project would be very glad to receive subscriptions towards defraying of expenses.

We know our services are greatly appreciated and we are often asked why we do not broadcast more frequently. The answer is simple: we have not

the money. If our unseen congregations could help in this matter we on our part could do more. Some of our friends send a subscription every time they listen in. Might we suggest that those who wish to help us follow this example and send their subscription either to the Rector of the Church broadcasting or else to the Secretary-Treasurer, Synod Office, 11717 93rd Street, Edmonton, marked: "Broadcast."

## THE CHURCH ARMY IN CANADA

Nine years have passed since the Training Centre was opened in Toronto to train young Churchmen (21 to 26) who are willing to serve Christ and His Church in the ranks of the Church Army as Lay Evangelists.

The training is FREE and covers a two-year period which includes practical work as well as theoretical. During the winter months the cadets assist in conducting parochial missions and special campaigns, Sunday School and Bible Class work as well as house to house visitation in different parishes. In summer (June to end of August) under the leadership of the Training Centre Captain, a Crusade of Witness is conducted through various districts at the invitation of the Diocesan Bishop and with the consent of the Clergy. On receiving their commission the officers work under the Diocesan Bishop or his representative (Archdeacon, Rural Dean or Rector) in parochial, pioneer missionary, mining areas, Police Courts and prisons, Special Crusades and other departments of Evangelistic and Social Service work.

**The next term commences in September and we are always glad to hear from clergy and others of young men who feel called to Church Army work.**

For full particulars write: "The Candidates' Secretary," 397 Brunswick Ave., Toronto 4, Ont.  
W. J. LENNOX, (Captain),  
Field Secretary.

## VAN WORKERS' ACCIDENT

Many of our readers will have occasion to remember the visits of Miss Hasell and other van workers on their travels through the country. They will be sorry to hear of the recent accident to Miss Eva Hasell, M.B.E., and Miss Sayle, who while driving from McLennan to High Prairie on July 27th were thrown into the ditch as a result of a "blowout." Both workers suffered from shock. Miss Hasell who was pinned beneath the heavy van also suffered a broken arm and a dislocated elbow.

"Church Messenger" is glad to report that both ladies have made excellent progress and are now almost completely recovered.

## MISSIONS IN INDIA

On Thursday evening, August 25th, in All Saints' Parish Hall, the Rev. Geoffrey Guiton of Palampur, India, gave an illustrated lecture on his work there. It is we hope well known to all Church people that the Canadian Church supports a work of great importance in the Kangra District in North India. In this area of some ten thousand square miles with its teeming population the Canadian Church has the sole care of carrying the Gospel to its people. No other missionaries, under an arrangement through the Comity of Missions, are in the field. In all three departments of its work, its Educational, its Medical and its Evangelistic efforts great strides have been made.



Edmonton should be proud of the fact that an Edmonton born boy is now the doctor in charge of the work in Kangra at Manali. Dr. William Toone has completed his studies and is now in India proceeding to his work. Mr. H. Wilkinson has charge of the Evangelistic work while Mr. G. Guiton is in charge of Schools. With the recent reforms in Provincial Legislature Mission Schools will play an ever increasing part in the civil life of India. Many scholars from the schools are taking posts in the Government. The Scout movement, also, as Mr. Guiton's pictures so well illustrated, has captured the imagination of the youth of India. We were grateful to Mr. Guiton for his splendid address and the inspiration he gave us.

The Rural Dean, the Rev. Canon G. G. Reynolds, was in the Chair and the Rev. L. D. Batchelor conducted the prayers. A silver collection was taken at the close of the lecture.

## EDMONTON DIOCESAN BOARD OF W.A.

On Friday evening, August 12th, at a meeting held at St. Catherine's residence, about thirty members of W.A. and friends gathered to meet Miss Harvey of Honan, China. Miss Harvey who had been home on furlough was leaving again to take up her work as teacher in the school there. It was most interesting to hear of her work and to see many pictures which she had with her. At the close of Miss Harvey's talk refreshments were served and a social time spent at which many took the opportunity to speak to Miss Harvey. Mrs. H. P. Reid, Diocesan President, on behalf of all present thanked the guest speaker for so kindly giving her time on the eve of her departure and wished her a safe and pleasant journey.

With September here our thoughts turn once again to meetings, and in a few weeks all branches of W.A. will be deep in plans for their full activities. Mrs. H. P. Reid, our president, and Mrs. C. F. A. Clough, delegate, will leave towards the end of this month with Mrs. W. B. Chamberlain, Vice-President, for Central Canada to attend the Dominion meetings. We wish them a pleasant trip and hope they will all find the meetings helpful and enjoyable.

They will return again in good time for the Board meeting which will be held on October 29th, at Christ Church.

## Rural Deanery of Edmonton

### ALL SAINTS' CATHEDRAL

The Rev. Canon T. E. Rowe.

During the month of August services have been maintained and attendances have been above the average. In the absence of Mr. Barford the Misses Robinson and Teape have most kindly and ably supplied. Their efficient help has been much appreciated.

The Rector expects to resume his duties in September. His recovery has been earnestly sought. We wish to congratulate the doctor on his obtaining the degree of Doctor in Divinity, *ad eundem gradum*, from St. Chad's College, Regina. We understand that Dr. Rowe and Bishop Knowles (present Bishop of Qu'Appelle) were fellow-students at St. Chad's some years ago.

The Bishop of the Diocese has returned looking very fit; we were both pleased and honored to welcome him to the Cathedral last Sunday. This was his first engagement after his return. His Lordship's observations concerning the European situation, his remarks about the Old Country and the place won in the hearts of the people by their Majesties the King and Queen, as well as his penetrating sermon on the subject of Liberty, were most helpful to the large congregation. We also acknowledge with gratitude the gift of a pair of brass candelabra which the Bishop brought back with him. These have been placed on the High Altar.

Thanks to the industry of the Verger and the generosity of a member of the Vestry a beneficial change has been made in the appearance of the floors. The walls in the Soldiers' Corner have also been renewed and the entrance steps freshly painted.

The Rev. Geoffrey Guiton of Palampur, India, presented an illustrated lecture in the Hall recently. Those who attended found it very interesting. The collection was given to Mr. Guiton to assist the maintenance of his work.

The record attendance at the Services during this summer have been in no small measure due to the standard of preaching by the Rev. L. D. Batchelor, who has been in charge during Dr. Rowe's absence. We have been fortunate in having Mr. Batchelor with us.

We are looking forward to a renewal of activity in all departments. Through co-operation in work and prayer much can be accomplished. Already a number of contributions towards the mortgage have been received. We hope to remove this burden of debt by a special campaign.

## CHRIST CHURCH

Rev. G. P. Gower

Friends and members of the congregation will be interested to hear of the short visit paid to his former parish by the Rev. Alex Anderson, who with his bride, is on his way to Ireland for a holiday after spending some years in the Yukon. Mr. Anderson was curate in Christ Church in 1933 and 1934, during which time he gained the affection of all, doing splendid work amongst the boys and girls. During his stay in Ireland he will lecture on behalf of our Church under the auspices of the Colonial and Continental Church Society. The best wishes of Christ Church go with Mr. and Mrs. Anderson and we hope to have the privilege of hearing from him as he passes through on his return to his work here in Canada.

**Sunday School**—Both departments of the Sunday School will commence on September 11th. The Senior Sunday School will meet at 9.50 a.m. and the Junior Sunday School at 2.30 p.m.

**Woman's Auxiliary**—The W.A. will hold their monthly meeting in the Parish Hall on Wednesday, September 7th, at 3 p.m.

**Women's Guild**—The Women's Guild will hold their regular meeting in the Parish Hall on Tuesday, September 13th, at 2.30 p.m.

**Marriages**—Katherine Eleanor Campbell Taylor to Edwin George Chown.

The Rector will be away from the parish on holiday during the last three weeks of September.



During that time the Rev. W. Prior, B.A., B.D., of Fairview (Diocese of Athabasca) will be in residence at the Rectory and will take all services according to our usual programme. Mr. Prior will be available for ministrations at any time.

### ST. MARY'S, HIGHLANDS

THE REV. C. STOREY

#### In Memoriam

The deepest sympathy of many will go out to Mr. and Mrs. R. T. Williams in the loss of their only daughter Vivienne, who fell asleep on Saturday, August 27th, after a short illness.

The funeral was held from Andrews Funeral Parlors on Tuesday afternoon in the presence of a large congregation. The Rev. G. P. Gower of Christ Church read the Burial Service and the Choir of St. Mary's of which Vivienne had been a member, were present. The hymns "For Ever With the Lord" and "Safe in the Arms of Jesus" and the 23rd Psalm were sung, accompanied by Mr. Kendrick who presided at the organ.

The large number of young people at the service attested the affection with which Vivienne was regarded by her friends. Her going from our midst is deeply felt. For her sorrowing parents and her brother who have shown great fortitude and Christian faith in the dark day we offer heartfelt prayers for the assuagement of their grief.

### ST. PAUL'S, JASPER PLACE

The Rev. G. Schultz

We are pleased to notice that the church attendance has shown a splendid average for the summer months. We hope shortly to have evening prayer. Classes for Confirmation instruction will recommence in the very near future.

Work has started on the parish hall. The excavating is completed and we only await fine weather to get on with the building itself. With the spirit of co-operation manifest throughout the parish we feel that the success of these new ventures is assured.

Choir practice will again start on September 2nd; members of the choir please note.

Sunday School will re-open on September 4th. We closed with an attendance of nearly sixty and hope for an even larger number of pupils when classes are resumed.

**Marriages:** Hazel Iona Case to James Renwick Jamison, August 6th, 1938.

**Baptisms:** Hazel Iona Case, James Renwick Jamison, July 27th, 1938.

Philip Edward Johnson, August 21st, 1938.

### ST. STEPHEN'S

The Rev. J. C. Matthews

The Rector has been away on holiday during August and has no special news for the Magazine: Services will be as usual on the first Sunday in September.

Sunday School will commence on the second Sunday.

Scouts will reopen their meetings on the second Friday.

Choir practice will be held at the usual time on the second Thursday.

The Rector wishes to offer most sincere thanks to the priests and lay-readers who so kindly took services for him during the month of August.

### ST. JOHN THE BAPTIST, RIFE

On 1st July the Entertainment Committee raised the sum of \$55.96 towards the stipend fund for a resident clergyman.

A service of Evensong was held on 10th July at 7.30, which was not too well attended, several families being away on their annual holiday. The Rev. W. T. Elkin preached an excellent sermon.

On August 21st, when we shall keep our Dedication Festival, our second anniversary service of Holy Communion will be at 11 a.m. After the service we hope to enjoy a happy picnic lunch together, followed by the annual meeting to elect officers for the church council, etc., friendly discussions, constructive criticism on our past year's work. Suggestions for the future welfare of our large parish will be more than welcome.

### ST. MATTHEW'S, ASHMONT

Miss G. Hampshire, Miss M. Kettlewell.

On August 1st a Garden Fete was held on the vicinity of the church hall and we were very fortunate in having the most perfect weather to make it a most successful occasion. Various stalls and competitions were arranged by the Women's Guild and teas were also served in the hall.

We should like to take this opportunity of thanking all those who worked so hard to make the fete a success, and also those friends who came all the way from Rife, St. Paul and Beaver River to give us their support.

We were very glad to welcome Miss Steward back to Ashmont for a visit, and hope that she and Miss Hampshire will enjoy their holiday.

The Women's Guild are working on three cross-stitch kneelers for the altar rail. The one worked by Mrs. Woodlock was awarded first prize at the Edmonton Exhibition.

## Rural Deanery of Jasper

### ST. MARY'S, JASPER

The Rev. Canon G. McComas

The necessity of purchasing and installing a new organ in the church is very much to the front at the present time, as it is generally realized that if our services are to be conducted worthily to the praise of God a new instrument must be secured. To achieve this a Committee is actively engaged in canvassing the parish, and members of the parish living elsewhere, for subscriptions, and is meeting with good success. We strongly urge on all our people the necessity of giving as generously as possible to this worth-while cause.

It is hoped and expected before the winter sets in to have the new organ in place and the larger part of the cost in view. A list of subscribers will be posted on the bulletin board forthwith and your name, we hope, will be on it. In the next issue of the "Church Messenger," and succeeding ones, we shall publish news of the advance of this project.

On Wednesday, August 3rd, from 3.00 to 6.00 p.m., the parish branch of the W.A. held a tea and sale of delectable home cooking at the home of Mrs. F. A. Jackman, by her kind invitation, and was a great success, both socially and financially. The guests were received by the hostess and Mrs. McComas.

(Local News continued on Page 19)



## The Work of the Church

This is a committee age in the life of the Church. We are always in danger of feeling that the work of the Church can only be done through some organization or some committee and are more seriously in danger of assuming that when the committee is formed or the organization set up, the work will be accomplished automatically. This temptation faces us constantly in our parishes, in our Dioceses and in our Dominion.

The annual meetings of the Executive Council and of the three Boards of the Church are to meet in Quebec City from Sept. 16th to Sept. 24th. These meetings will be attended by representatives from every Diocese in Canada and will entail a heavy expense for the Church. If results could be compared with the expenditure of money, time and energy we might be greatly surprised. There are results of many kinds that cannot be estimated and that fact lays all the greater responsibility upon the delegates who represent large and important areas. They speak for others and should know something of the minds of those who send them in their name, else, how can they represent anything but their own opinion? That raises the question regarding the matters dealt with at the meeting held the previous year and requiring criticism or confirmation. It makes it important also that each Diocese should consider the reports of the Boards before it sends its representatives. It would be a sad commentary on the work of our Church if delegates went searching for the reports after their arrival at the conference city, because they had been on summer holidays or left home before the "convening circular" reached them. Some may say that Diocesan views matter little since the work of the annual meetings is largely routine, confirming things that have been done. Things done during the year must be approved, but they could be approved almost in their entirety without reading long reports if delegates came to the meetings with an intimate knowledge of the contents of the reports. Then time could be given to the discussion of forward moves. Would we not possibly make more definite and permanent progress if instead of reading long reports, important though they may be, our leaders brought before the Church three or four possible avenues of advance, and time was made available for a thorough discussion of ways and means for advancing the Kingdom of God in our land and beyond the sea? Delegates returning home would be enthusiastic missionaries to their several Dioceses, and the Church become a praise in the earth.



### Facing our Winter's Work

By Archdeacon V. F. Storr

The holiday season is drawing to its close. The parish priest is returning to his parish and will soon be in the full swing of his winter's work. He comes back, it may be assumed, refreshed in body and mind, with the cobwebs blown away, and with new stores of strength, spiritual and physical. He is ready to start afresh; but everything will turn on the kind of start which he makes and the spirit in which he faces his coming task. It may be worth while to think about this new start.

It will not be a start of the right kind unless the work ahead has been carefully planned out, and seen as a whole and in relation to the central purpose of the man's ministry. It is surely not enough just to take up the threads where we dropped them, to slip into the work as if it were a piece of routine with a customary cycle of official duties. Next winter's work ought to be better than that of last winter, filled with higher quality, informed with a fresh spirit. If it is to be this, then there must be planning ahead. That is the first essential. But the nature of the plan chosen will reflect the nature of the planner's soul and the quality of his ideals. And here we touch the heart of the matter. What is the goal at which the parish priest should aim? Surely it can be nothing other than



the bringing of souls to Christ and the building of them up in the Christian Faith. That means the delivery of a life-giving message; it means personal contacts and much pains taken with individuals. We may have a full church and be able to preach an attractive sermon on some topic of the hour, and yet our ministry may lack the one essential quality. It may fail to be the channel through which the Living Christ can bring His power to bear upon careless, or sinful, or troubled lives. In planning our winter's work let us pause and take stock of the character of our ministry.

Our message! We must have a message, and it must be one that bites, and gets across, and penetrates hard crusts of indifference, a message that can set the listener right with God, and change his life. But behind the message stands the man who dares to deliver it, and as we plan our work we must bring ourselves into the plan. "Take heed to thyself, and to thy teaching." The man comes before the teaching; and what he teaches, and the way in which he does it, depend upon what he is in himself. Ministries fail because the minister is a spiritual failure. Dead ministries reflect a dead soul behind them. We may have to overcome certain temperamental obstacles, a natural shyness and reserve in our contacts with other people, a hesitancy to speak about the deepest things. But we must overcome them, or the pastor in us will be swallowed up by the official.

"Religion is caught, not taught." We must teach, and we cannot take too much pains with our teaching. This generation, confused with the mass of new knowledge which has come to it, is eager to be taught about the things of God, eager to know what it is which made the Gospel so precious to their grandfathers. It is still, if I mistake not, even more eager to find God Himself, to discover some abiding source of spiritual satisfaction. We must indeed teach; but we must first be taught ourselves. We must put ourselves to school with Christ, if we are to let others know what He means. And that can be done only if there is the time for prayer and meditation and Bible study. Parish work involves much routine and machinery, and a big parish takes all a man's time; all, except that daily hour or half-hour when the soul holds quiet communion with God. In planning our work let us form, and keep, the resolution that we will each day hold uninterrupted communion with the Father of our spirit. That is the secret of power and of real spiritual influence. "They took knowledge of them that they had been with Jesus."

In our planning, room must also be found for reading and study. If we are not taking in we cannot give out. It is largely a question of being methodical in our ordering of the day's work, and of learning how to use the odd half-hour. There is greater need than ever today for an educated ministry, when the layman is thinking and the press is interesting itself in religious problems. It is fatally easy to lose the habit of study and with it the power of concentration.

Nor should the band of parish workers be forgotten. It will make the whole difference to the winter's work if the parish priest can hold some kind of a retreat or quiet day for all those who share the labour with him. The team spirit is needed. Such a gathering, when all consecrate themselves anew to God and place their work in His hands, cannot but be a real source of inspiration and encouragement. Here is the parish priest's opportunity for showing that he knows how to delegate work to others, and for passing on any vision which he himself may have seen. Our work lies on the plain, with its dust and noise; but if we are to do it well we must first have been upon the mountain-top with its bracing air and stillness. Let us all remember that God never calls us to a task without giving us strength for it.

—*The Church of England Newspaper.*

Create in me a clean heart, O God, and renew a right Spirit within me.

—*Psalm li., 10.*

He will cleanse my heart and will Himself, through me, do something for the purpose of His love towards those whom He entrusts to me.—*Bishop Paget.*



# Some Common Religious Words—IX. Sin

By Rev. Ebenezer Scott, M.A., B.D.

Sin cannot be defined except in terms of religion. As a famous theologian says, "the only way in which an idea of sin can be formed at all is by comparison with the good".

Still more definitely is sin a Christian idea. The very name of Jesus proclaims sin as a fact which has to be confronted in this world. "Thou shalt call His name Jesus: for He shall save His people from their sins."

Such a glaring and ugly fact cannot stare thinking men in the face without giving rise to speculation as well. How did sin gain entrance into the world? Is it a positive principle, or simply a negative condition, or only a state of imperfect development, perhaps a necessary step in the progress of the race?

In such speculations there is not necessarily any irreverence. The account of the fall of man in the Garden of Eden is itself a speculation on the origin and nature of sin in man and of evil in the world. St. Paul's diagnosis of sin, as seated in the "flesh", bears some resemblance to the highest thought of ancient Greece, which considered the body as the prison-house of the soul.

But Christ lays all the emphasis on the fact of sin, as that which separates man from God. All reverent speculations on its origin and nature find their true centre in His teaching. It is not the flesh and the material world themselves which are evil; it is man's own perverted will. The story of the fall of man is not to be taken as literally historical; but man, in his nature and experience, is conscious that he is in a fallen state from the highest purposes of his being.

Christianity is at once the highest idealism and the sanest realism. The one positive, eternal principle remains the Will of God. But as man, with his freedom of choice, sets his own will against God's will, and has been doing so through all the generations of time, sin in man is, for all practical purposes, a positive fact.

The grim reality of experience is ever proving anew that no progress of the race will expel sin from the human constitution. In the words of a great preacher of last century, "Spotlessness may do for angels; repentance unto life is the highest that can be attained by man."



## Children's Day Observance

Children's Day—October 16th, 1938—18th Sunday after Trinity. October 18th, 1938—St. Luke's Day.

### I. WHY OBSERVE CHILDREN'S DAY

Because:

#### 1. Our Church definitely requests it.

This is what the Church says—

"The third Sunday in October **shall** be observed for, and **shall** be devoted to the following purposes—

- (a) **Intercessions** in behalf of the home, the Sunday School, and other educational agencies of the Church.
- (b) **Supplying Information** concerning the Church's educational work.
- (c) **Holding Special Services** for children and adults.
- (d) **Providing Offerings** in behalf of the work of the G.B.R.E."

Thus Children's Day presents a splendid opportunity for—

Seeking the guidance and blessing of God in our teaching work.

Keeping our people informed on the educational task of the Church.

Arousing parents and teachers to a greater sense of their responsibility.

Giving expression, in a practical way, to our interest by giving liberally to the support of this work.



## 2. The Teaching Work of the Church is so Vitally Important.

There is no future for the Church if it fails to hand on its heritage of faith and service. If the springs dry up, the stream will soon cease to flow. A failure to provide adequately for the religious training of the Church's childhood and youth will mean that, in the days to come, we shall have no leaders, no workers, no givers, to make possible the fulfilling of the Church's marching orders to go into all the world and teach all nations.

## II. HOW OBSERVE CHILDREN'S DAY

The four things emphasized by our Church referred to above, at once suggest the lines our observance should follow.

### 1. Intercessions and Special Services.

At all the regular services of the Church, on Children's Day, provision should be made for special intercessions for all Parents—Teachers—Officers and Pupils, as well as for the general work of the Church.

### 2. Supplying Information.

The addresses or sermons given on this day should have special reference to the Church's educational task. It is only as our people are kept informed that we can expect them to respond generously to the support of the Church's work.

### 3. Providing Offerings.

An opportunity should be given, to the adult congregation as well as to the children, to contribute to the work of the Board of Religious Education which is the Church's agent in the promotion of its educational work.

All such contributions will, of course, count on the apportionment of your parish.

It would be comparatively easy for any parish to pay its apportionment in full if the congregation were kept informed of the needs, and given the chance to respond.

## III. WHAT YOU WILL REQUIRE FOR THE OBSERVANCE OF CHILDREN'S DAY

The following material has been prepared to help you to have a suitable observance of this day:—

### 1. A Teaching Church.

A message to Church people for distribution in the pews.

**Free**

### 2. Hidden Treasure.

A message to the Boys and Girls. For distribution to all members of the Sunday School.

**Free**

### 3. Envelopes for your Special Offerings.

N.B.—In ordering any of the above, please use the accompanying Post Card.

**Free**

### 4. Order of Service for Children's Day.

This is the Children's Service to be found in the Book of Common Prayer, and may be obtained from the Supplies' Department of the G.B.R.E., 604 Jarvis St., Toronto, at \$1.00 per 100.

## IV. SOME OTHER THINGS YOU WILL WISH TO DO

### 1. Have a special service for the Installation of the Teachers and Officers of your School.

A Form of Service for this purpose may be obtained from the G.B.R.E. Supplies' Department at 5 cents per copy.

This might well take place at one of the regular services.

### 2. Hold a Conference for Parents and Teachers.

This will give them a chance to discuss common problems and to bring about a closer co-operation between the home and the Church.

3. Launch a **Teacher Training Campaign** both for your present teachers and for those you would like to become teachers.

Some of these will be interested in the Correspondence Courses provided by the G.B.R.E. Write to the General Secretary for information.

### 4. Organize a Young People's and Adult Discussion Group.

Write for a copy of Adult Religious Education Leaflet No. 3, and of the new Study Programmes for Young People, entitled—"Christianity Today."

## V. SOME THINGS WE HOPE YOU WILL NOT DO

**We hope you will**

1. **Not** confine your observance of Children's Day to a Sunday School Service for boys and girls. It is an educational Sunday **for the whole parish.**

2. **Not** arrange other special services—such as Harvest Festivals—to conflict with your observance of Children's Day.

3. **Not** fail to give all your people an opportunity of showing their interest by contributing to this work.



## So The Churches Don't "Attract"

Under the above heading the following appeared in the Ottawa Journal. It is here reprinted on the ground that many readers of Church Messenger will be interested.

A famous British theologian wrote not long ago that one trouble with the modern attitude toward religion was the too-common belief that the Churches should compete with the movies. We are reminded of this by an item that has come over the cables. It tells that at a Modernist Churchmen's Conference in Cambridge an 18-year-old daughter of a Portsmouth naval chaplain mounted the rostrum to say this:

"I do not think public worship has any attraction for the young. Religion is supposed to express God through truth and beauty, but in this age of specialization the people turn to art and philosophy to satisfy those needs."

"Attraction!" So the matter as to whether one should go to Church on Sunday must depend upon whether the sermon or the Service is sufficiently entertaining! The old idea of worship as a humble reflection upon life's verities, as something concerned with spiritual, moral, and even physical discipline — such a thing doesn't count. What counts, apparently, is as to whether young ladies and gentlemen going to Church on Sunday are being sufficiently "attracted". Whether they are given something of a thrill. (Incidentally, how overworked these days is the word "attractive".)

In a certain famous play, an old Scotch father, when his son complained of not being able to understand the Presbyterian Catechism, is made to say gruffly: "Who asked you to understand it? Larn it." This may have been the extreme of the old concept of religion, yet one cannot help thinking that its discipline was preferable to the modern lack of it, with its thought of church attendance in terms of entertainment.

And a great many of us, after all, think of religion in that way. The idea of attending and supporting a Church as something concerned with fundamental truths, involving self-denial and some measure of sacrifice, appears to be losing ground. We hear of "fashionable" Churches. We speak of being "bored" by sermons; criticize Church music; talk of preachers who confine themselves to the Gospels as being "old-fashioned". What we want, apparently, is something "new", something exciting or sensational. Attraction.

Perhaps it is all a product of an age which is compounded of excitement. Craving constant entertainment, too many of us have no time for contemplation, for a bit of serious introspection, or for a few hours of self-denial. The appetitive side of us is uppermost all the time.

And we defend ourselves with such sophistries! We talk about young people who spend their Sundays out-of-doors getting more of good than in Church. We are eloquent about the sermons of the "brooks and stones". And we are tremendously concerned with health.

It is just hypocrisy. There may be people who can pray or think seriously upon the supernatural while walking or motoring, or even while playing golf, but these—if they exist—are angels, and we needn't worry about them. For the average human, frailly subject to distraction, the place for these things is the inside of a Church. The "brooks and stones" may come afterwards.

Our parents and grandparents, of whom we speak now as having been "too stern", appear to have understood this. They looked upon the Cross as a symbol of something else than "entertainment", didn't ask of their Churches that they compete with the circus, sent us to Church on Sunday whether we liked it or not, had Bible readings at home and grace before meals. It didn't harm any of us. Discipline seldom does.

Perhaps this age could stand a little more of the same sort of discipline "I want my children to have a better time than I had" may, in many ways, be a dangerous attitude. It may end in the creation of the frame of mind that pleasure is the be-all and end-all of life, that excitement and sensation and "attraction" are all that matter.

That, as these past three years must have taught us, is a pathetic delusion. We have had some experience with a generation which was exceedingly dubious about celestial values for which they were asked to surrender the more substantial terrestrial ones, and it has not turned out too well. Perhaps, in view of what we have learned, we may be inclined to reconsider our measure of values.

As for the young people who talk as this young lady at Cambridge talked this week, they are more to be pitied than censured. Freed from good, wholesome discipline, taking their knowledge of history from Mr. Wells and of philosophy from Mr. Will Durant, they are perfect examples of what Pope had in mind when he wrote that slight knowledge was a dangerous thing.

All of us have met these young people, youngsters who are sure that they know more than their parents, who speak of religion as being "old-fashioned". They are the young people who are all for science, who confuse unbelief with smartness.

Perhaps if they knew a little more about science they would not be so sure that it conflicted with religion. Perhaps also if they knew that there are a host of men living and dead, of far greater intellectual powers than their own, who have scaled the dizzy heights of intellectual thought without falling into unbelief, there would come to them a common human modesty and self-distrust which would make for that humility which is the beginning of wisdom.

—The Ottawa Journal.



# Comments Original and Otherwise

## "Curate"

### HEAR WHAT AN ENGLISH BISHOP AND AN AMERICAN PRIEST HAVE TO SAY

The English Bishop is Bishop Walter Carey, formerly Bishop of Bloemfontain, South Africa. He has published in the Church of England Newspaper an article "How Can We Help the World?" From that article I quote as follows:

"Before we—as a Christian body—can hope to speak to the world, let us see in what ways we must build up a solid and united Christianity in our land—and so later in the world.

"First, I am utterly convinced you *must* start with the individual. I know that I shall be told that the Church comes logically first and so on. Of course, I know that is true, but what use is the Church to the unconverted individual? A Christian man is not only a baptized man who believes certain theological truths; he is one who has discovered Christ for himself as the Liberator who has forgiven his blindness and sin and brought order and freedom and joy into an otherwise confused and aimless life. I don't call a man a real Christian until he has made this discovery. And I defy any soul who has found Christ—who has found the secret of life—not to want to pass on to the world this marvellous discovery, the secret of peace and joy and fulfilment and power.

"We must start our efforts with converted individuals. Without them nothing. And the effort is not only to save souls, but bodies and minds.

"But individuals cannot remain so. Salvation is never individualistic. A saved soul is incorporated into a Body: the Church, the family of which Christ is the Head. We live in Him: our life is hid with Christ in God.

"And the Church on earth should be the reflex of that universal family life which, spiritually, is already lived by the real Church in the heart of Christ.

"But is it? We are scandalously and shamefully divided. Nobody is free from blame: the Church before the Reformation was rotten: Bishops too often were prelates of a corrupt and political life: something was bound to happen.

"To me it is maddening that grave theologians should imagine that Nonconformists broke away from Episcopacy on thought out theological principles. These 'principles' came afterwards. What they couldn't stand were the Bishops of their time. I don't blame them. When you read of an Archbishop aged twenty-three drawing £30,000 a year, would you stand for it? I wouldn't: I'd break off and appeal to Jesus. 'O but more patience'. O you theorists, is *any* reformation done patiently? A few perhaps, but not many. Do be human and try to understand why these folk broke away. Of course we differ in many

grave ways, but not enough for excommunication. They'll accept Episcopacy as a historic fact fast enough, if we make it easy, admit them gladly to Communion, and show that we are worth joining. At present we aren't, and that's a fact. And we talk as if the Church had been saintly and holy, when it was'n't. Our first duty is to be humble and apologise. Our pride and self-sufficiency is just deadly."

So much for Bishop Carey. Now let us hear from a very distinguished American priest, Dr. Bernard Iddings Bell, Canon of Providence, Rhode Island. Preaching in Exeter Cathedral on the first Sunday in July, he said: "That a tragic incompetence is ours, we modern Christians must admit. The God to whom most of us have been giving worship, in Prayer and Sacrament, is not a God big enough, or strong enough, or wise enough to save the world, or to bring men joy—most certainly not the God revealed in Jesus, Christ and King. We have not seen heaven opened, and the world has found it out. Our own youths and maidens whom we have reared (yet not reared), they too have found us out, and forsake us, not because they are irreligious, but because we are irreligious. Let the axe be laid to the root of the trees. The Church on earth which means you and me and most of the other members of Christ's body, has become too petty, too padded and too infantile to command the respect of a disillusioned and seeking generation.

"The way to win the world again to Christ is not merely to keep the ecclesiastical machinery running at almost any cost of compromise; nor is it enough that theologians should debate in their secluded studies the doctrinal implications of an adoration which men, for the most part, have forgotten how to give; nor it is enough to organize missions at home and abroad, if those missions are to be supported and manned by people as superficially religious as most of us have been. The heathen are no fools. Nor will renewed power come to the Church by way of re-uniting Christendom, if all we have to add up into one, are the milk and watery communions of the moment. The Churches of today are not fit to talk about reunion. . . . To our knees then brethren of the Anglican Communion! We have been called of late to almost everything but penitence for our blindness of heart and mind and eye. The time has come for a penitence that will destroy our silly pride of cult and clan. Let our leaders lay aside for a while the purple cassock and the purple phrase, and put on sackcloth and humility. We have been blind men leading the blind and both Church and State have fallen into the ditch."

Discouraging utterances, I seem to hear some say, after reading these statements. My reply is an emphatic No! The first step in trying to effect a cure, is to arrive at a correct diagnosis of the trouble that exists. Then there is hope that a remedy will be found.



## THE HONAN BISHOPRIC

In the report of the Foreign Missions Committee of the Montreal and Ottawa Conference of the United Church, I find the following paragraph:

"It is China and Japan that are presenting the most serious of our missionary problems of today. Honan is a battlefield. Rev. Bruce Copeland, a member of our Montreal Presbytery, is now on loan to the Canadian Anglican Mission at Kaifeng. The Bishop of that Diocese is Chinese, and as such will not be able to negotiate with the enemy on behalf of his Canadian Anglican Mission." It was exactly because of the possibility of some such contingency that the deputation sent to China some years ago recommended that Bishop White should be succeeded by another man of British nationality. General Synod decided otherwise, and Bishop Lindel Tsen was appointed. Every one appreciates the splendid ability and devotion of the Bishop, but I cannot help wondering whether under present circumstances it would not have been wiser if Synod had accepted the recommendation of the special deputation.

Since the above was written an article has appeared in *The Living Church* with the following heading: "Safety of Bishop of Honan in Doubt. Wrote of Horrors of Invasion just before Kaifeng fell to Enemy on June 7th. No word since then."

Here is one paragraph from his description of the horrors of the invasion:

"During one of the terrific air raids, a catechist was dreadfully frightened when he suddenly saw human entrails on himself and thought they were his own. The shock left him unconscious for a time. Another catechist had a narrow escape, running under showers of gun shells. I have no news of our workers in many other places. Reports of most brutal atrocities, allowing for all exaggerations, are true—raping, looting, burning, murdering. I am exceedingly anxious about our people."

## CHINESE AND JAPANESE MEET IN PRAYER

A Chinese Christian minister in an "occupied" city in the Province of Kiangsu heard a knock on the Church door. When he opened it he found a Japanese soldier bringing with him a Chinese woman. The two could not understand each other. The woman looked terrified. By communicating with the Japanese soldier in writing, the Chinese clergyman found that he had brought this frightened Chinese woman to the Church for protection and not for violence as the woman and the Church minister had at first concluded. When this was explained to the woman, both knelt with the Christian minister in prayer together.

## THE BISHOP OF SASKATCHEWAN

Churchmen all over Canada will be glad to hear that the Bishop has sufficiently recovered from the injuries received in a motor car accident, to preside at the annual meeting of the Diocesan Synod. A report says: "Everyone was delighted to see the Bishop so wonderfully well after all that he has gone through." Farther on is the statement:

"He spoke with much feeling as he bid us all a farewell such as could only come from our father in God." His proverbial humour could not be suppressed. In referring to a blood-transfusion which he found out afterwards was given by a young Scotsman he rocked the Synod with laughter when he said: "I am English; born in Ireland; and now have Scottish blood in my veins and am left wondering. I have noticed a change—am more careful in spending."

## THE AMERICAN AMBASSADOR IN LONDON

I have lately read an article in an English magazine with the heading "The Man Who Means Business." The person referred to is Mr. J. P. Kennedy, United States Ambassador in London. The writer of the article has had an interview with Mr. Kennedy and in the course of the interview asks him about his family. In his reply the Ambassador says: "My wife and I, I suppose, would be considered old-fashioned parents. We are trying to bring up our children simply and normally. We feel that the greatest legacy we can leave them is a belief in God, good health and an education. We hope to help develop the characters and endurance which will help them in facing whatever their world will be."

Later on when Mr. Kennedy was looking over the notes that had been made during the interview, he underlined the words "a belief in God".

Mr. and Mrs. Kennedy have a family of nine children. In that regard they certainly do seem to be somewhat old-fashioned parents. It would be a good thing if there were more like them, and more also who held similar views as to the best legacy that they could leave to their children.

## BISHOP ROOTS OF HANKOW SPEAKS ABOUT CHINA

Bishop Roots, who recently retired after 34 years' service in Hankow, expresses the belief that a new China is in the making.

"The Chinese are united as never before," he said. "China is determined to the last man not to allow the Japanese to win this war. I feel that China may show the world that military force is not necessarily omnipotent or arms necessarily supreme."

"For China's determination is threefold—first, to be honest with herself and correct her own weaknesses drastically; second, to build a new constructive, creative, and high-minded spirit among her own people; and third, to give everything to make this new China permanent. The spirit is akin to that of revolutionary Christianity. The revolution China proposes, as I see it, is the displacement of the rulership of self-centered men in human affairs, and the substitution of the self-forgetting rulership of the Christ spirit."

"Ultimately Japan will be defeated, for the Japanese cannot overcome the resistance born of the growing tide of nationalism now sweeping over China. There is no war feeling against the Japanese people; fundamentally the people of Japan and China like each other, and they would get along very well were it not for the military element."

(Continued on page 14)





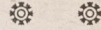
## SEPTEMBER

1. Giles, 725.
4. TWELFTH SUNDAY AFTER TRINITY.
8. Nativity of the Blessed Virgin Mary.
11. THIRTEENTH SUNDAY AFTER TRINITY.
14. Holy Cross Day.
16. Ninian, Bishop of Galloway, 432.
18. FOURTEENTH SUNDAY AFTER TRINITY.
19. Theodore, Archbishop of Canterbury, 690.
21. **St. Matthew, Apostle, Evangelist and Martyr.**  
Ember Day.
23. Ember Day.
24. Ember Day.
25. FIFTEENTH SUNDAY AFTER TRINITY.
26. Cyprian, Archbishop of Carthage and Martyr, 258.
29. **St. Michael and All Angels.**
30. Jerome, Presbyter and Doctor, 419.

## THE FIRE DIES OUT

A certain pastor mourned over a backslider in his congregation, once a regular attendant. He went straight to the man's home and found him sitting before the open fire. The absentee placed another chair for his visitor. The minister said not a word, but took the tongs and lifted a glowing coal from the midst of its fellows and laid it aside on the hearthstone. He watched the blaze die out. Then the man opened his mouth: "You needn't say a single word, sir. I'll be there next Sunday."

—*The Christian Register.*



## THIS WEEK'S GEM

I quote the following from the *Times* report of the General Assembly of the Free Church of Scotland in Glasgow last week: "The Rev. J. Mackay MacLennan, of Lairg, the new Moderator, declared that the swing towards Episcopal worship in the Church of Scotland was rapidly gaining momentum. The swing was evident not only in the increasing observance of Romish religious festivals, such as Christmas, but even in the very architecture of the Churches built to serve the needs of the new industrial areas."

—*Selected.*

## LET US PRAY FOR OUR CHURCH

Almighty and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world: We Beseech thee to be present with the Boards and Committees of our Church about to be assembled in thy Name. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe so to direct, govern, and sanctify them in their deliberations by thy Holy Spirit, that through thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of thy Church maintained, and the Kingdom of our Lord and Saviour Jesus Christ enlarged and extended. Grant this, we beseech thee, through the merits and mediation of the same Jesus Christ our Lord. Amen.

O Eternal God, who by thy Son Jesus Christ didst establish the family of thy Church in all the world, breathe upon it anew the gifts of thy Holy Spirit, that, awakening to thy command, it may go forth in lowly service, yet in conquering might, to win mankind to the love of thy Name; through our only Saviour Jesus Christ. Amen.

God, our Shepherd, give to the Church a new vision and a new charity, new wisdom and fresh understanding, the revival of her brightness and the renewal of her unity; that the eternal message of thy Son, undefiled by the traditions of men, may be hailed as the good news of the new age; through him who maketh all things new, Jesus Christ our Lord. Amen.

Pour out, we beseech thee, O Lord, thy Spirit upon thy Church, that to all its members may come new visions, new life, new fellowship with Christ, its living Head. Send us out, if thou wilt, and through us send out many another to work for the extension of thy Kingdom throughout the world. Open our hearts that we may receive thy power; open our eyes that we may see Christ with hands outstretched to bless. Do with us what thou wilt and as thou wilt. So shall the earth be filled with the knowledge of thyself as the waters cover the sea. And to thee be the glory and praise, now and for evermore. Amen.





# One Communion and Fellowship

September

"Behold, the Master passeth  
by!

O seest thou not His pleading  
eye?

With low kind voice He call-  
eth thee:

"Leave this vain world and follow Me."

"One heard Him calling long ago,  
And straightway left all things below,  
Counting his earthly gains as loss  
For Jesus and His blessed Cross.

"Praise, Lord, to Thee for Matthew's call  
At which he left his earthly all;  
Thou, Lord, e'en now art calling me,—  
I will leave all, and follow Thee."

—Bishop Ken and Bishop W. W. How.

"O Almighty God, who by thy blessed Son  
didst call Matthew from the receipt of custom  
to be an Apostle and Evangelist: Grant us grace  
to forsake all covetous desires and inordinate  
love of riches, and to follow the same thy Son  
Jesus Christ; who liveth and reigneth with Thee  
and the Holy Ghost, one God, world without end.  
Amen."

"September 21—Saint Matthew, Apostle, Evan-  
gelist and Martyr." So reads the line in the  
Church calendar for September. He was a silent  
Apostle, never being on record as speaking in  
those years when the Twelve "walked with God"  
incarnate in our Lord; he saved his speech to  
give us the first Gospel, the Gospel of the words  
of Christ, as St. Mark gave us particularly His  
acts.

Outside his call which is given in all the first  
three Gospels, Matthew's name is only mentioned  
in the lists of the Twelve. There he is coupled  
with Thomas, and they two are last in the second  
four. Of the Twelve we are told of the calls  
of only seven; four of these, Peter, Andrew,  
James and John, were fishermen, Nathanael  
Bartholomew is spoken of in connection with an  
orchard-garden, and this may have been where  
he worked; we have no hint of Philip's trade;  
Matthew was the only business man whose call  
is given; and his business was decidedly a dis-  
creditable one.

His name, Matthew, is the Greek form of the  
Hebrew Mattithiah, meaning Gift-of-the-Lord-  
God, but its mention in the Old Testament is in  
Ezra's sorrowful list of the unpatriotic Jews who,  
returning from exile, took "strange wives", i.e.  
women not of Jewish blood. It is possible that  
Matthew acquired rebel tendencies with his rebel  
name. His name was evidently Matthew, though  
he adopted the name Levi when he rebelled against  
the pharisaic laws and became an outlaw in the  
eyes of his people, a publican. Tradition makes  
him a youth in Nazareth, some years the senior  
of the rest of the Twelve. He was either close  
kin, or a great friend, of Joseph's, who, dying,

told him that Mary, whom Nazareth called his  
wife, was the virgin mother of JESUS the in-  
carnate Son of God. And so it is Joseph's story  
that Matthew gives us in the first chapter of his  
Gospel.

When reading it we note the energy with which  
Matthew records all our Lord's denunciations  
of "Pharisee hypocrites". Is it possible that some  
glaring injustice, a "devouring" of some "widow's  
house" by a Pharisee who made "long prayers"  
at the street corners, drove the young man into  
open revolt against all the Nazareth narrowness  
so that he went out in such hot rebellion against  
all things the Pharisees stood for, including even  
patriotism, and that he took service with the  
Roman oppressors of his country and became a  
publican?

A publican had nothing to do with liquor-sell-  
ing, but Rome farmed tax collecting to officials  
who, having collected what Roman law demanded,  
could pay themselves by all they could take over  
the regular tax. It was a most iniquitous arrange-  
ment, and the Jews who would take such service  
were classed by their countrymen as the lowest  
of the low.

Yet it would be a mistake to consider all  
publicans as lost to all sense of honesty and  
decency. Zaccheus, a chief publican, could stand  
up with the challenging cry, "If I have taken  
anything from any man by false accusation I  
restore him fourfold". And it does not seem  
that any one answered him.

Matthew's post was in the customs house at  
the head of Lake Galilee, and we can be sure  
that he never made any false claims to line his  
own purse. However, he had put himself into  
temptation. Without any fear of the law he  
could have robbed frequently the traders and even





poor folk who passed with their loads, but he remained honest though he knew his people classed him with the thieving majority.

He had heard of the young Prophet acclaimed throughout Galilee, once a carpenter at Nazareth, and now healing the sick, even lepers. Matthew remembered Joseph's story and was afraid. What if this Prophet should meet him, the publican, and curse him as a renegade?

Then—  
"I (Matthew) looked up in terror.



VASARI & MILANO - ROMA. 2103. St. Michele - Guido Reni.

*St. Michael.*

He was there,  
He Himself with His human air . . . .  
I knew Him through the mean disguise (of  
human flesh)

As the whole God within His eyes  
Embraced me", the publican, the renegade.

"Follow Me," saith Christ, and Matthew leaving,  
forgetting all, obeyed.

It is noteworthy that the charity of St. Mark and St. Luke name the publican who followed our Lord, Levi, giving no hint that he is one with the Matthew in the lists of the Twelve. But Matthew giving the call says it was to "Matthew" not Levi, and then, as if that were not enough to prove his identity with the man who was a sinner, he puts in his list of the Twelve "and Matthew the publican". Though Matthew could leave his profitable job to follow an itinerant preacher with nothing certain in the way of salary, or even daily food and lodging, he would not deny the men who had been his friends, with whom he had worked. He made a feast and Jesus sat there eating with a great company of publicans and others.

Of course the Pharisees were shocked, and one of the accepted portions of the Epistle of St. Barnabas (mentioned on this page for June) gives our Lord's answer to them. It is tinged with sarcasm, "They that are whole need not a physician, but they that are sick. I came not to call the righteous (in their own eyes), but sinners to repentance" (St. Luke 5: 31, 32).

After the Resurrection and Pentecost, the silent Matthew spoke, with his pen, writing his Gospel, probably in Jerusalem. It is thought that he wrote in Aramaic (the Hebrew dialect of the first century) which was later translated into Greek. He certainly wrote for his Jewish countrymen, showing our Lord to be descended (through Mary) from David the King of Israel and Abraham, whom the Jew called father. Then with many references from the Old Testament he strove to show that this Jesus was Christ, the Messiah. About three-fourths of this Gospel are the discourses of our Lord; it is Matthew who gives us the Sermon on the Mount. The argument that no man could have carried so much in his memory is weak, as the Romans used shorthand and Matthew, trained for business, might be expected to know it.

"It has been called the Gospel of rejection, for it seems to dwell on the mournful rejection of our Lord by his own people. The whole tone of the Gospel is Hebraic, and it may be regarded as the last word of the Lord to His ancient people. Hence it rightly stands first in the New Testament, for it most closely connects the Old Covenant with the New.

It preserves the Jewish atmosphere, without anything of Jewish narrowness."

Tradition sends Matthew to Ethiopia to confirm the Church already established by Philip the Deacon. This was in 60 A.D. before the first Roman persecution, but in a riot the Apostle was struck by an halberd and killed on Sept. 21. They made his grave in Nabadah, where he died.



In a Toronto Church named for St. Barnabas there is a memorial window with a conventional picture of the saint, carrying a crook and a biblical appearing book. The first is what a bishop's crosier is derived from, and shows that St. Barnabas was (traditionally) Bishop in Cyprus, and the book is St. Matthew's Gospel, which the saint loved, asking that it be buried with him; and it is said that, in the fourth century when the bones of the old Bishop were exhumed, the manuscript was found among them.

Then on our Calendar we have on September 29th, St. Michael and All Angels.

Angels seem a long way from our modern world. Hebrew Angelology tells us of the four Archangels who stand nearest to the Eternal Throne, naming them Michael, Gabriel, Raphael and Uriel, of whom the last two are mentioned in the Apocrypha. Gabriel is the Messenger of God in Daniel 13: 16, and St. Luke 1: 26. But Michael, whom we take as representative of the Angels who watch over the earth and mankind, is the prince who comes to help man, and who "standeth up" for the people, while amid the mystery of Revelation he is seen, captain of the hosts of heaven in the last great war of God. But to know what angels are, and what they do, we must wait till we meet them, by God's grace, and in His heaven. Meanwhile, we can know that they always do the will of God; may He give us the grace to do likewise.



### Diocese of Saskatoon

The Seventh Diocesan Summer School, housed in Emmanuel College, Saskatoon, from June 27th to July 2nd, proved to be one of the most successful yet held.

Dr. Judd's lectures were exceptionally well received and produced a great deal of beneficial discussion of the great "isms" of the day and their relation to the Church.

Rev. G. Guiton, from Kangra, and Miss Frances Howard, of Honan, China, proved themselves to be live-wire messengers from the overseas mission field. Rev. Harry Hives, who has just terminated a twelve years' tenure of service in the Lac La Ronge Indian mission field in the northern part of the Province of Saskatchewan, vividly described another phase of the Church's missionary activity.

Teacher Training and A.Y.P.A. activities were carried on under the able superintendence of Rev. A. Harding, Priest, Western Field Secretary of the G.B.R.E., while Bishop Hallam and Rev. Roy Manwaring shared the responsibilities of Bible Study periods. Each evening's sessions concluded with a helpful devotional period conducted by Archdeacon Alderwood, who also acted as Dean of the School.

The total registration exceeded two hundred, with representatives present from all the city Churches and missions, and from twenty-nine other points in the Diocese.

#### G.B.R.E. Examinations

The Diocese reached a new high record in the number writing the annual G.B.R.E. examinations. Three hundred and one pupils wrote this year, of whom 278 were successful.

### Diocese of Quebec

Such progress has been made in the new "news-print" Town of Baie Comeau (opposite Rimouski on the North Shore of the St. Lawrence), that the Bishop was able to consecrate the Church of St. Andrew and St. George on the feast of the Holy Name (Aug. 7th). This double name of the new Church is significant of its purpose. It is to be a "bridge" Church uniting, as far as possible, all English-speaking residents of the town around a common altar. The company controlling the great newspaper, the "Chicago Tribune", is interested in this new venture in as much as the paper which the town makes is for this company's use.

The Chateau Frontenac has been secured by the Bishop for the use of the Boards of General Synod during their annual meetings in the City of Quebec, Sept. 16th-24th. The Cathedral Hall, situated nearby, will also be used. The Bishops will be entertained in private houses. A "mass meeting" is to be held in Quebec, attended by Bishops and clerical delegates in their vestments. Other meetings of a similar nature are being arranged in Sherbrooke and possibly other centres of the Diocese. Sunday Sept. 18th, will be a day when special preachers will be heard in many towns of the diocese. Quebec, which has had no like gathering held within its borders since the 1905 Session of General Synod, is determined to make the most of its great opportunity. Certainly the spacious halls of the C.P.R. hotel will afford every convenience to the delegates in their attendance upon the sessions of the Boards, and, during the brief recreation hours, the entrancing views of the St. Lawrence and the circle of mountains to be gained from the Dufferin Terrace adjoining the hotel together with the Laurentian breezes will prove a tonic to body and mind.

A little country Church, situated near a tumbling brook that comes down from the hills close to the Vermont border, was the scene of a semi-centennial celebration during the past summer at which clergy and people gathered from near and far. The Church of the Epiphany, Way's Mills, was consecrated in 1888 and has been served by an unbroken line of faithful priests who were remembered at a choral Eucharist and, afterwards, at a parish luncheon, when the history of the past half century was recalled. Both the historical sketch and the jubilee sermon have been sent to the Editor of the Diocesan Gazette at the request of the incumbent of Hatley, Rev. H. W. Parry, who now serves this mission Church. One of the sons of the parish, who is now priest in charge of the Hilo Japanese Church of Honolulu, the Rev. Hollis Corey, and who formerly served in the Diocese of Mid-Japan, sent his greetings, as well as his personal reminiscences of the actual day of consecration, when the idea of being a priest first entered his mind, an idea which was fostered during the ministries of the late Mr. Bain and the Rev. B. Watson. The priests taking part in the jubilee Eucharist were Canon C. R. Eardley-Wilmot of Lewis, preacher and Gospel-ler, Canon A. R. Kelley, of Compton, celebrant, and Canon G. H. Murray, Epistoller. The Rev. Wallace Smith, a former incumbent, was present in the Sanctuary.



## Comments Original and Otherwise

(Continued from page 9)

### A GREAT SPEECH BY SIR WILLIAM MULOCK

That was a great speech that Sir William Mulock delivered recently in Toronto in Commemoration of the signing of the Magna Carta. After tracing the history of the Great Charter and what it has meant to human freedom and human dignity he went on to say:

"Yet, let it be recalled in this dark hour, a greater Charter than even that of June 15th, 1215, is still ours. It is that indelible Charter written in every human heart, but especially in the hearts of such as are sprung from British loins. Upon these hearts its high behests are written, though it be in indelible ink. And the stern chemistry of stress and trial and conflict has only brought forth the sacred script more legibly before a wondering world—for its registration is On High, and its authorship is not of time.

"Let us be ourselves consecrated afresh to those eternal principles which lend solemn music to that rustic Thameside drama of so long ago. And let us bid our children and our children's children to prove worthy of this priceless legacy, of which they must be the guardians and trustees.

"Thus shall those who come after us, even to the last syllable of recorded time, honour Magna Carta's high behest and guard its imperishable flame."

### CHANCELLOR TWEEDSMUIR IN EDINBURGH

When our papers announced that Lord Tweedsmuir had been installed as Chancellor of Edinburgh University, I am quite certain the unanimous opinion amongst Canadians was that no living Scotsman was more worthy of that honour.

From the address that he made on that occasion I quote the following paragraph: The duty of a university, he said, "is to produce minds, which are not ammunition dumps but guns to fire off ammunition; to give these minds a practical training for whatever vocation they choose, and a liberal background which will enable them to use the bequest of the past; to inspire our youth so that they may hail with enthusiasm the duties and the opportunities which await them."

If our colleges can do that, then they will prove to be by far the most useful of our public institutions.

### JAPAN OUTLAWS WESTERN DANCES

A Montreal paper refers editorially to the fact that Japan, as a war-time restriction, has placed a ban on Western style dancing, and then makes the following comment:

"There are times when we could wish devoutly that something of the kind could be put into effect here. It would at least help to preserve some semblance of grace and rhythm in dancing,—two elements that have nothing whatever to do with our latest dance styles. As an actual matter of fact, there was more action, more rollicking motion, and more fun in the good old-

fashioned polka than there is in any of the mysterious gyrations that pass for dancing today. And it was not open to the unpleasant comments that the latter frequently evoke. We might follow the Japanese example—as an experiment, anyway. And we do not need to go to war with somebody to do that."

And that is exactly the way I feel about it.

### BIGAMY IN CANADA

In the Senate a few weeks ago, the statement was made that many people in Canada are living in a bigamous condition. The speaker had reference to those persons of Canadian citizenship who go to the United States in order to secure divorce on grounds that are not legal in Canada. Some day, no doubt this matter will be brought before the courts for decision, and those who have entered into marriage contracts on the ground that they have been so divorced, may find themselves in a very unfortunate position.

### ARCHBISHOP TEMPLE APPROVES FORCE

Archbishop Temple of England, speaking recently before a Church assembly, pleaded for concerted action to resist aggressor nations. He declared that an international society of peoples is necessary to secure justice and to enforce law. "There is a strong case," he said, "though I do not think it is a convincing one, for total disarmament; there is no case at all for inefficient armament."

### AMONG THE NEW BOOKS

<b>The Church of England and Reunion</b> —H. L. Goudge .....	\$2.50
<b>The Kingdom of God and History</b> —(An Oxford Conference Book) Wood, Dodd, Lyman, Wendland, Dawson, Bevan, Tillich .....	2.00
<b>The Church Through the Centuries</b> —C. C. Richardson .....	3.00
<b>The Kingdom of God and the Son of Man</b> — (A study in the history of Religion) — R. Otto .....	3.50
<b>Pickings</b> (Illustrations for pulpit and platform) — R. G. Lee .....	1.00
<b>The Work of William Tindale</b> — S. L. Greenslade .....	2.75
<b>Cross and Swastika</b> — (The ordeal of the German Evangelical Church) — A. Frey .....	2.00
<b>Revolutionary Religion</b> (Christianity, fascism and communism) — Roger Lloyd .....	1.65
<b>Cambridge Sermons</b> — E. C. Hoskyns .....	1.80
<b>S.C.M. Book Club</b> — A new book every second month, per year .....	4.00
<b>Religious Book Club</b> — A book each month—per year \$10.00; 6 months .....	5.00

### GENERAL BOARD OF RELIGIOUS EDUCATION

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# One Hundred Years Ago

**"Colonial Churchman", N.S.:** This valuable periodical published at Lunenburg, N.S., has now been in existence for nearly three years; we regret to perceive that the support it receives is not such as the Diocese of Nova Scotia could supply. We regret to learn of the illness of the excellent and indefatigable Bishop of Nova Scotia. We write in regret for the spiritual destitution which prevails as widely in Nova Scotia and New Brunswick as in the Canadas ("The Church", 6th Oct, 1838).

**L.C. Eccl. Establishment:** Bishop G. J. Mountain to Secretary-in-Chief, Marchmont, Quebec, 6th Aug., 1838. The Half-Yearly List provides Government allowances of £995 to the Bishop in his three-fold capacity as Bishop, Archdeacon and Rector of Quebec: also smaller amounts to Rev. Jos. Brown as Evening Lecturer of Cathedral, with charge of St. Paul's Chapel: and to John Miller, the Verger of the Cathedral: also to Rev. E. W. Sewell of Trinity Chapel: to Rev. John Bethune, Rector of Montreal (£150): to Rev. S. S. Wood, Rector of Three Rivers: to Rev. John Jackson, Rector of Wm. Henry (Sorel): to Rev. Jas. Reid, Rector of Freligsburgh and St. Armand East: Rev. C. C. Cotton, Rector of Durham (Public Archives S. Series).

**L.C. Clergy Reserves:** Bishop Mountain to Lord Durham, Marchmont, Quebec, 13th Aug., 1838. At a numerous meeting held in this city recently, the clergy petitioned the Governor respecting the Clergy Reserves proposing that the Crown assume their control and disposal provided the equivalent be under the control of clergy.

**Bishop's Stipend and Cathedral Curate:** In a letter dated Montreal, 11th Aug., 1838, the Bishop appeals to Lord Durham for an increase of his emoluments. It was the Government's intention to give him £2,000 a year, but this may be reduced to £1,620. He maintains a curate. He is very ill-able to afford the loss. He is without private income and has five children, two of whom must be sent to an English University or put into the world. He asks for arrears of salary for period 13th July, 1837, to 1st April, 1838.

In another letter of same date and place, the Bishop declines to become a party to the execution of arrangements by His Excellency which would forward this object he had in view, if restrictions should have to be implied with respect to the matter to be delivered from the pulpit of the Cathedral. He cannot dismiss the Rev. Mr. Mackie, his Curate, whom His Excellency thinks is remarkable for his party spirit and religious violence. He warmly defends the character and the ministry of the Reverend gentleman in question. He gives his reasons for not resigning the Rectory of Quebec.

**Quebec Marriage:** Lord Durham's Secretary to the Bishop acknowledging receipt of various communications and enclosing a petition sent to the Governor-General by the Rev. the Curé of St. Croix, and others respecting a marriage of two Roman Catholics by a Protestant Minister. The petitioners were informed that His Excellency

could not interfere in this matter. (Public Archives, S. Series).

**Quebec Parish Statistics:** Rector of Parish, the Bishop of Montreal. Curate, the Rev. Geo. Mackie, B.A. Rev. Jos. Brown, Evening Lecturer and Minister of St. Paul's or the Mariner's Chapel. Rev. E. W. Sewell, of Trinity Chapel, Assistant Minister. Rev. Geo. Cowell, Chaplain to the Forces. Rev. Wm. Chaderton, Minister of St. Peter's Chapel. In addition to these four Churches there is St. Matthew's Free Chapel where service is performed at 7 p.m. on Sundays. At the other Churches services at 10.30 or 11 a.m. and 3.30 or 7 p.m. Services for the troops at 9 a.m. and 2 p.m., and also for the Male Prisoners of the goal, for the females of the House of Correction, for the Military Hospital. There are five Sunday Schools. Cathedral Register records 126 Baptisms. There are 600 Communicants. There are also: The National Schools for boys and girls, two male orphan asylums (one supported by Trinity Chapel) and a female orphan asylum and three other societies. ("The Church", 11th Aug., 1838).

**Three Rivers, L.C.:** Rev. S. S. Wood holds services at 10.30 a.m. and 1.30 p.m., and also for the troops at 6.30 p.m. Congregation numbers 200 of whom 50 are communicants.

**Montreal Episcopal Visitation:** Twenty-two clergymen attended the visitation held in Christ Church, Montreal, 8th Aug., 1838, and heard a sermon by Rev. Geo. Mackie and the Charge of the Bishop. The Bishop laid stress on the value of Clerical Associations, and of the journal established in behalf of the Church in the Diocese. An Ordination of the Rev. R. H. Browne of *Rawdon, L.C.*, to the priesthood was held on Aug. 12th, after which the Bishop proceeded to Cornwall.

**Confirmation Tour, U.C.:** The Bishop of Montreal notified the U.C. Clergy of his intention to hold Confirmation and that he had adopted the set of Rules in relation to the Ordinance which was established by his predecessor, Bishop Stewart. The date would be the summer or Autumn of 1838. ("The Church", 30th June, 1838).

**Cornwall Common School:** Rev. Geo. Archbold to the Bishop, 21st Aug., 1838. He has exposed to the view of the Lieutenant-Governor, Sir Geo. Arthur, the imperfect standard system of managing the common schools, of paying the teachers and educating the poor. The Governor entered warmly into his views and was surprised that the Church should alone have to support the Free Schools, one in Cornwall and another conducted by Mr. Mulhorns. (S.P.G. Letters).

**Kemptville, U.C.:** Rev. H. Patton reports full services at 10.30 a.m. in Kemptville and at 3 p.m. in Marlborough 10 miles distant. Also an Evening Service at *Merrickville* six miles distant. Churches erected in these three places, the stone Church at Merrickville being completed last summer. Services held in townships of Wolford and North and South Gower. Baptisms, 58; Communicants, 110. ("The Church").



**Peterboro', U.C.:** Rev. C. T. Wade reports numerous Church families in five townships lying between Port Hope and Toronto supplicating the boon of a resident Minister. He has held services since Jan., 1837 in townships of Clark and Darlington, and in Benton, Seymour and Asphodel near Dr. Gilchrist's mills at Otonabee, at Douro in house of Mr. F. Strickland; at Dummer; at township of Harvey; at Verulam, where services were held in the house of Mr. Richard Athill, who is now a candidate for Holy Orders. Mr. Wallis, of Fenelon Falls, and Mr. Athill used to join in holding services. Illness overtook me but on Easterday I received communion and was able to resume my labour at Peterborough Church on Apr. 16th. The Rev. R. H. D'Ober, of Peterborough, kindly attended to my wants, but last October he went to Ireland owing to ill-health. During his absence I spent much time in Peterborough and adjacent townships and upon his lamented resignation succeeded him in the Rectory of Peterborough.

**U.C. Churches:** Rev. Jas. Cotton Powell, Secy. S.P.G. to Bishop G. J. Mountain, London, 6th Aug., 1838: Agreeing to sanction appointments made by the Bishop and to make grants of money subject to provision for their support being made from local resources. Grant has been authorized for erection of Church at *Stapleton*, near Goderich; and will also be made to *Paris* in the Gore District of U.C.; provided the Society's contribution secures the completion of a Church; also to the new Church at *Peterborough* for which Lieut. Chas. Rubidge of the Building Committee has applied. If the debt of £100 on the new Church at *Guelph* is not paid off, a grant will be made. News is requested of the application of a grant for a Church in *Zowa*. (S.P.G. Letters in Quebec Diocesan Archives).

**The Crown and Episcopacy:** The McKenzie-Papineau Rebellion of 1837-38 called forth various pamphlets written in defence of the above institutions and published during 1838, such as: "Plain Reasons for Loyalty" and "The Church and the Wesleyans", written by John Kent, of Cobourg, U.C.; "On Confirmation: 1st, Confirmation; 2nd, Of the Church; 3rd, The Government of the Christian Church". Printed by R. Stanton, Toronto (copies in the Toronto Public Library); "Ceremony of Confirmation . . . tried by the Word of God", in a letter to the Rev. J. G. Geddes, Episcopal Minister, Hamilton, by Rev. David Dyer, (Toronto, E. Leslie & Co).

**Western Clerical Association** met at Rev. J. G. Geddes' residence at Hamilton, Aug. 1st, twelve of the clergy being in attendance and joining in discussions relating to episcopal absolution, and also to meaning of Romans VI. It was resolved that the custom of bowing in the Creed at the name of Jesus ought to be complied with as an edifying, ancient and sanctioned practice. One dissented. At the Service the Rev. H. Scadding read prayers and Rev. A. Palmer preached, and next day Service was held in Barton Church, the Rev. J. C. Usher read prayers and Rev. H. Scadding preached.

**Negro Emancipation:** The coloured people of Toronto celebrated the final emancipation of their race in the British Dominions by attending St. James' Church and listening to Archdeacon

Strachan's Sermon appropriate to the occasion and then they were given a public dinner. N.B.—The proclamation of general Emancipation was made in Jamaica on 9th July, 1838, to become effective on 1st Aug., 1838. ("The Church", 3rd Aug., 1838.)

**St. Catharines, U.C., Negro Service:** A similar celebration was held the same day at St. Catharines by the coloured people of the district who met round the altar of British liberty to express their gratitude for the most precious boon ever conferred on their too long degraded race. We learn that a subscription is being taken up among the coloured people for a piece of plate to be presented to Dr. Rolph, of Ancaster, for his exertions in the cause



#### WINNIPEG INDIAN CHIEF, PIGWYS, TO THE COMMITTEE OF C.M.S. LONDON, ENG.

"Indian Settlement, Red River, August 1st, 1838.

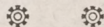
It has never been my custom of life to leave off in the midst of my work, but to finish it off hand,—and I think it is generally the case with all you good people: and whatever I have said to you in my former letter, I intend to stick to it to the end of my life; only, my friends, I thought it rather strange you should never send me an answer.

My friends, my heart is sore, to see our prayer Master (meaning Mr. Cockran) so drove about like a slave, to teach all people in the Settlement. You certainly are not aware the distance he has to go: I cannot but think we are killing our friend. You should really, out of charity, send one to teach us: I must therefore say, my friends, what are you about? It is true, there is not a summer but some of the French Prayer-Masters arrive; but it is not my wish to go and seek them, to teach me the Word of Life. As you began with us, I wish you alone to teach me the Word of God. I am sorry the distance is so great, that I cannot see you personally, when I should be able to give you more perfectly my mind. I, however, hope you will pity me, and answer my words, though they are few. I feel for my friend, Mr. Cockran: it is not an easy thing for him to come down here to teach us, when he is very often nearly frozen to death, and drowned with heavy rains.

"My friends—it is not my wish to let go your Religion: as I have begun with it now, I intend to continue with it to the end; and I have laid aside my religion; and fully intend to hold fast your teaching, and carry it to my grave. I feel very sorry my friend *Mr. Jones is going to leave us*. As it has been your pleasure to carry the Good News, or the Word of Life, to all the people in the different parts of the world—and to us I hope you will continue on with us; and I have no doubt but that it will not be in vain to your hearers, in course of time. . . .

(Signed) "WILLIAM KING,

"Chief of the Red-River Indians"



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## Diocese of Montreal

The Church of the Advent, Westmount, has decided against holding its annual bazaar this year, and is asking all its parishioners to give as a free-will offering what they usually spend.

The Rev. Russel F. Brown is giving a lecture in different centres on the Church's work in the Peace River district.

St. Michael's Mission, Montreal, held an open-air Service in Dufferin Square on the Sunday evenings during the summer.

The Rev. E. C. Russell, D.D., rector of St. Ann's, New York, was in charge of St. Stephen's, Westmount, for six weeks; some years ago he was an assistant curate at St. Stephen's.

A beautiful chapel has been dedicated at the local headquarters of the Y.M.C.A. It was designed by Mr. Philip J. Turner, and is noticeable for having a properly appointed chancel.



## Diocese of Saskatchewan

The Third Annual Summer School and Camp Conference completed eight happy and profitable days on Friday, July 8th, when the 85 young people from all parts of the Diocese packed their bags and said good-bye to Okema Beach till next year.

The lectures heard at this year's sessions were even more interesting and helpful than last year. These included a series on China, by Miss Frances Howard of Honan; Christ the Master Teacher, by the Rev. Harding Priest; The Science of Social Service, by the Rev. W. H. Adcock, and a Bible study on the Book of Jonah, by the Rev. Roy Manwaring.

The Service in St. Andrew's Church, Shellbrook (Rev. A. Beckwith), on Sunday evening, July 17th, was especially devoted to the young people of the congregation.

After the usual opening by the Rector, Miss Pearl Sunderland gave a splendid talk on the Young People's Camp Conference recently held at Okema Beach, Emma Lake. Another item of great interest was the presentation to five boys of First Class certificates, granted by the General Board of Religious Education on the Junior Uni-

form Lessons for the year 1937-38: Robert Bibby, Lorne Sharp, Alfred Jacobs, Douglas Beckwith and Roy Hatch. Special honour is due to Robert Bibby 10-year-old son of Mr. and Mrs. John Bibby, who received the highest mark, 93 per cent., thereby gaining first place in the Diocese of Saskatchewan. His paper has been sent to the G.B.R.E., Toronto, to compete in the Dominion Examinations.

The Deanery meeting held at Nipawin on Thursday, July 14th, was an outstanding success. A large number of delegates from all parts of the Melfort Deanery were present, the clergy holding their meeting in St. John's Rectory and the W.A. in the Salvation Army Hall which was lent for the purpose. The proceedings opened with Holy Communion in St. John's Church, the Rev. H. E. Parrott, Incumbent, being the celebrant, the Rev. J. D. Beattie the preacher.

The Rev. W. Thompson, of the S.P.G., was also a visitor at this meeting, having come with the Ven. Archdeacon G. H. Holmes to look over some of the newer fields of the Diocese north of the Saskatchewan River.



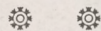
## Diocese of Brandon

The choir of St. Mark, Minnedosa, attended Evening Prayer at the little Church of Holy Trinity, Edna, on Sunday, June 19th, it being the Sunday before the ninety-seventh birthday of Mr. C. W. Fisher, Hon. Lay Reader. The Rector, the Rev. W. H. Powell, conducted the Service and Mr. Fisher, himself, read the Second Lesson.

Mr. Fisher was licensed by the Bishop of Chester in Chester Cathedral in 1870, which license was confirmed in Rupert's Land by Archbishop Machray, and later by the Bishop of Brandon.

The Diocesan Summer School was held at "Y" Point, Pelican Lake, July 4th-9th. There was an attendance of 67, an increase of 10 over that of last year.

Recently the Bishop made the following appointments: Rev. Canon Heywood, M.A., B.D., Archdeacon of Brandon; Rev. A. E. Minchin, B.A., Honorary Canon; Rev. I. A. Norris, B.A., Honorary Canon; Rev. C. D. Gemmill, B.A., Honorary Canon.



## "His Name" Movement

*His Name is called The Word of God: King of Kings, and Lord of Lords (Rev. 19: 13, 16).*

I am the Alpha and the Omega, the first and the last, the beginning and the end.—Rev. 22: 13.

Above the din of battle; the re-arming of the nations; the ever-rising tide of materialism engulfing the world today there rises the words of *The Master of Men*, the Living Christ: He that is not with me is against me; and he that gathereth not with me scattereth (St. Luke 11: 23).

Mankind generally is to-day cowering in fear before the gigantic forces of evil which are rampant in the world. There is one force alone that is able to prevail against these combined forces of evil, and that power is the Spirit of the Living Christ, the Son of God, who hath declared: "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life (St. John 8: 12).

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Studies on the Acts of the Apostles are being written for members of "His Name" Movement by the Rev. J. T. Robbins, M.A., rector of St. John the Evangelist Church, Toronto. Particulars on request to the registrar, Mrs. F. G. H. Williams, 1434 King St. West, Toronto 3, Ont.



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### Diocese of Toronto

The Lieutenant-Governor, Albert Matthews, together with a civic deputation headed by Mayor Day, attended a special Service in St. Paul's Church, Toronto, commemorating the four-hundredth anniversary of the placing of the English Bible in the Churches of England.

The Lieutenant-Governor attended formally and read the Scriptural Lessons. Rev. J. B. M. Armour, head of the Bible Society in Canada and Newfoundland, preached the sermon. The non-denominational character of the Service was shown by having a Baptist read the Lesson and a Presbyterian preach the sermon. The Rector, Rt. Rev. Robert J. Renison, welcomed the visiting dignitaries.

A new Church home for the congregation of St. Nicholas, Lakeview, is being erected entirely by volunteer labour. Workers, recruited from among the congregation, have been busy for some time on preliminary construction details.

A unique feature of the undertaking is that members of the congregation who have been erecting the building on a purely voluntary basis, have all been carrying out their construction after working hours and in their leisure time.

One hundred and ten years of service to the community has just been completed by St. Margaret's Church, West Hill, the oldest Anglican Church in Scarboro Township. It was founded following the visit of the late Archdeacon Murray in 1828, who visited the district to preach to the pioneer settlers.

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READY SEPT. 12.

The first Church structure was of wood. It was destroyed by fire and a log building was erected in its place. This served the congregation until 1905, when the present brick edifice was built.

Many old records of the Church are still in the possession of the rector, the Rev. J. H. Colclough. They include the first vestry book, baptismal roll and the marriage register.

The Church was named after Margaret Washburn, wife of Simon Washburn, who was a strong opponent of William Lyon MacKenzie. He was a generous donor to the funds necessary for the establishment of the first Church.



An exhibition of some delightful paintings by Miss Bessie Fry, a friend and guest at Mrs. Jackman's home, was a most interesting feature during the afternoon, and her talent was much admired. There was also a table of "Canadian Products" which netted a nice amount.

We congratulate the Branch President, Mrs. Arkwright, and all the members of the Auxiliary, on the success of the venture and offer Mrs. Jackman warmest thanks for so kindly throwing open her lovely home for the occasion.

It is with genuine regret we hear of the approaching departure from Jasper of Mr. and Mrs. Wm. Bryden, who have been here so many years. Ever earnest church-people and steady workers, their places will be hard to fill. Mr. Bryden as Vicar's Warden, Envelope Secretary and Clerk of the Vestry; and his wife as Dorcas Secretary, past President of the W.A. Branch, and a Life Member of the Diocesan W.A., have shewn a willingness to accept a keen worker's full responsibility. We will miss them sorely yet wish them much joy in further service in their new parish near Winnipeg, when they leave us.

**Holy Baptism:** August 21st, Joyce Beatrice Williams, daughter of Sidney and Lilian Williams Red Deer; Elaine Ethelind Sutcliffe Mellor, daughter of, Charles and Isabella Ethelind Mellor.

**Holy Matrimony:** July 30th, Cedric Norman Branchflower to Ruth Glencora Rafuse.

**Burial:** July 22nd, Walter Creamer, aged 17 years.

#### MAYERTHORPE MISSION

The Rev. W. deV. A. Hunt

The whole community was deeply grieved at the sudden and tragic manner in which Mrs. Anne Whittington met her death in a motor accident on the Jasper highway on the afternoon of August 4th. The deepest sympathy is felt by all for Mr. Whittington, who was very seriously injured; and for his son and daughter in their time of loss and sorrow. The burial service for Mrs. Whittington was read in St. Luke's Church, Mayerthorpe, in the life of which church she had taken an active part since coming with her husband from Camrose to live with her daughter Margaret at Belfast. "Remember Thy servant, O Lord, according to the favour Thou bearest unto Thy people, that she may go from strength to strength in the life of perfect service in Thy heavenly kingdom."

The Mayerthorpe W.A. was honoured by a very welcome visit on August 4th, from Mrs. Horace Reid and Sister Liliias, S.S.J.D. Though the news of Mrs. Whittington's death cast the shadow of sorrow over the meeting, the members greatly appreciated the talks given by both visitors. As the splendid work of the Sisters of St. John the Divine becomes known throughout she country districts of this Diocese, so we believe will their work be supported both by the prayers and material assistance of country and city people alike.

At the time of writing we look forward to the Bishop's visit on Sept. 13th, to administer the rite of Confirmation to sixteen candidates, of whom eleven are adults. The service will be held, God willing, at 8.30 p.m., in St. Luke's Church.

Holy Baptism was administered in St. Saviours' Church, Greencourt, on Sunday, July 31st, to three Confirmation candidates: Alberta Aaron and Andrew Meilicke; also to Mary, John and Theodore, children of Mr. and Mrs. Michael Cierny.

Eight girls and three boys from this district joined the Onoway contingents in camp at Kapasiwin this summer. The weather at the girls' camp was for the most part unkind. We hope that they (boys) may have been more fortunate.

## The Rural Deanery of Vermilion

#### CLANDONALD MISSION

Rev. R. S. Faulks

Summer services in rural churches often afford the home-folks visible evidence of the Universality of their Christian faith. For this is the season when visitors, coming from far and near, are glad to find a place of Divine Worship where they may continue in praise and thanksgiving even while away from their accustomed place of worship. For our part, we are glad to welcome these visitors and strangers who come to worship with us in our local sanctuaries.

Clandonald W.A. entertained members of Irwinville and Landonville W.A.'s at the beginning of August. The reception was in the vicarage. It was good to have so many members present on this occasion, which was the first time that the W.A. women of this group of parishes have met in conference. The meeting opened as a W.A. business meeting, after which the ladies enjoyed a program of singing, recitations and games. The afternoon concluded with a delicious tea. It is to be hoped that another such gathering will be held, to develop the bonds of a common task, of friendship, and joyful living.

At his home in Irwinville, on Aug. 19th, there passed into the Beyond, Edgar Kent, 65 years. A pioneer settler, a sincere Christian and churchman, and an honoured neighbor.

## Rural Deanery of Wainwright

#### ST. MATTHEW'S, VIKING

The Rev. J. L. Anderson

During the summer holiday months the regular meetings of the W.A. were discontinued. Meetings will be resumed on the second Thursday in Sept.

During July Mrs. Evans of Philips, assisted by her daughter, entertained members of St. Matthew's W.A. and others at tea in aid of the W.A. funds. A delightful afternoon was spent by the guests in the garden and at tea on the shaded verandahs. All expressed their appreciation to the hostesses for their pleasant hospitality.



Miss Evelyn Lawes, David Cary, Bill Cary and Richard Lawes attended the Diocesan Summer School at Wabamun.

A number of other church members have been away from Viking on holiday during the past two months.

The Sunday services were cancelled during the last three weeks of August, while Mr. Anderson was absent from Viking.

We are glad to know that Mrs. Walters, President of St. Matthew's W.A., is recovering from her recent illness.

On August 23rd the church was beautifully decorated with summer flowers for the wedding of Miss Florence Gillespie to Mr. Lachlan M. Campbell. The church was filled with friends of the happy couple, both of whom are well known in the town and district. Following the ceremony Mrs. N. Graham, Mrs. Campbell's aunt, entertained the wedding party at her home later. Mr. and Mrs. Campbell left for the mountains.

Because of our failure to insert our parish notes in the Magazine for the May and June issues we neglected to record the sad death in the spring of Hazel Gotabed of the Lake Alice district. The many friends of the bereaved parents in various parts of the diocese will be grieved to hear of Hazel's death.

Confirmation classes will be continued in parts of the parish during August and other classes will be commenced and carried on through the fall and winter months.

### HOLY TRINITY, TOFIELD

Mr. R. Gardam

There were four Tofield representatives at Summer Camp—Misses Isabel and Edith Robinson, D. Edwards and R. F. Gardam, student in charge of Tofield. All reported a happy and interesting week.

It was real garden party weather on July 28th when supper was served outdoors by the W.A. members at the J. W. Robinson home. A goodly number attended, in spite of the fact many of the town people were holidaying away. The returns were gratifying, and our thanks are due to all those who in any way contributed to the success of the day. We were glad to welcome friends from St. Mark's parish on that day—friendships formed at the recent Summer Camp.

Instead of the usual Senior W.A. meeting for August, the Sunday School and congregational picnic was held at Lakeview. The usual bathing, races, games and picnic lunch were enjoyed.

Rev. Wallis, who was holidaying, kindly took Communion Service on the morning of August 21st, at 11 a.m.

On Monday evening, August 22nd, Mr. Gardam was host at the Royal Alexandra Hotel to the wardens, members of the choir and leaders of the various church organizations. Rev. and Mrs. Wallis were also present as guests. After a sumptuous repast, a delightful sing-song was enjoyed. Mr. Gardam stated people had shown him so many kindnesses since coming to Tofield, that he felt

he wanted to show his appreciation. Thank you, Mr. Gardam. It was a very happy affair.

In the Dominion Mission Study Competition, held in May, Marjorie Bailey had the honor of winning third Dominion prize with honors in the eight-year-old class. Lorna Swinton was placed in the third class for nine and ten year old scholars. Ralph Bailey was placed in the First Class and Buddy Sinclair in the Third Class for eleven and twelve year old scholars.

All who attended the Junior W.A. Rally will remember Ralph received the highest marks in the Diocesan Mission Study Competition and received the Bishop's Prize. In all 180 papers were sent from 34 branches in 14 dioceses.

To be placed in First Class, pupils must obtain 75 per cent. or over; Second Class must obtain 66 per cent. to 74 per cent. and Third Class 50 per cent. to 65 per cent. Congratulations are due one and all for their outstanding record.

Sunday School and choir practice have been held regularly during the summer months. Leaders, teachers and members have been faithful in attendance.

## Rural Deanery of Wetaskiwin

CAMROSE

The Rev. A. Wallis

There have been no meetings during August of course.

The Sunday services have seemed especially beautiful; so wholehearted, Rector and people enjoying the privilege of praising God in the way He loves best. Those of the congregation who were in town, came to church. "They that wait upon the Lord shall renew their strength; they shall mount up with wings."

Coming away with the feeling that the depths had been stirred; that God IS; that because He is, everything will come right in the end. Someone has quaintly said: "Perhaps that is the art of living, to hear and see Christ in the midst of chaos. He is ever there within my reach, strong and undefilable, guiding persistently. Law or Love or Conscience, this I know: that He can be crucified, but He will rise again. And because He lives, I too, shall live. In the beginning, God; in the end, God. And God is Love.

In this issue we have to think of Mrs. Whittington. She loved her Church; she loved to sing in the choir. A faithful member of the W.A., she always offered her help whenever necessary. She gave without stinting, even when it meant a sacrifice. Now she has gone to be with Him Whom she loved and served.

"Where the Light forever shineth,  
Where no storm ariseth more,  
There the Saviour meets His loved ones,  
On the shore."



To those who are left, "He lifts our dreadful emptiness into a time of testing, strengthening our power of endurance, deepening our understanding, purifying our sight, clearing our sense of values. It is "Even unto the end," the Presence that redeems and makes whole.

Very especially we remember Mr. Whittington. We in Camrose think of him as one of God's own people. His faith, unfaltering strong through all which came into his life, is still undimmed. His loss, his pain, his weakness, cannot take from his soul that glory which comes only from a close communion with Christ. Very humbly we ask the God of all goodness to stay close to this friend.

"O Cross that lifteth up my head,  
I dare not ask to fly from Thee,  
I lay in dust life's glory, dead,  
And from the ground there blossoms red  
Life that shall endless be."

**The Chancel Guild:** "Thank you" to who-

ever has been responsible for the flowers during the holidays. Never has the church looked more lovely.

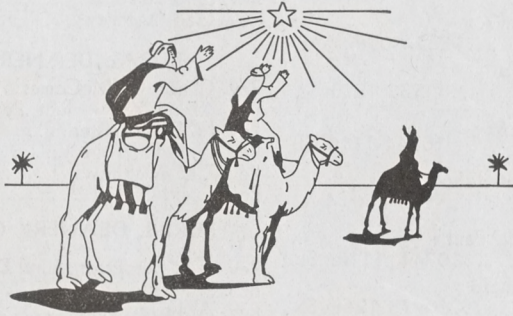
### ST. DUNSTAN'S, BITTERN LAKE

The Rev. A. Wallis

W.A. meetings have been held regularly throughout the summer. Attendance has been good, and the meetings interesting. We regret losing Mrs. Piper, who left recently to visit friends before returning to England.

The Sunday School, also, has been active during the summer months. Miss Ruth Lomas and Miss Caroline Butcher each gave a picnic for their classes this month, which were much enjoyed.

**Marriage:** Nora Cecily Roper to Robert Campbell Wylie, August 3rd. This was the first marriage in St. Dunstan's for many years, and friends made the little church look very lovely with flowers.





## Clergy List

Name	Address
Rt. Rev. A. E. Burgett, M.A., D.D., Bishop .....	9807 106th St.
Ven. F. C. Cornish, Archdeacon and Secretary-Treasurer, 11614 88th St.	

### RURAL DEANERY OF EDMONTON:

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Rev. C. B. Beck .....	10161 107th St.

#### Holy Trinity

Rev. Canon G. G. Reynolds, Rural Dean,	8319 101 St
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#### Christ Church

Rev. G. P. Gower .....	12110 102nd Ave.
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#### St. Faith's

Rev Canon C. F. A Clough .....	11520 94th St.
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Rev. Canon S. F. Tackaberry .....	11138 127th St.
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Rev. W. H. Hatfield .....	9014 85th Ave
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Rev. T. W. Teape .....	Kitscoty.
Mr. A. E. Peterson . . . . .	Frog Lake.
Rev. G. G. Austin .....	Vegreville.
Rev. R. S. Faulks .....	Clandonald.

### RURAL DEANERY OF WETASKIWIN

Rev. A. Wallis .....	Camrose.
Rev. W. M. Nainby, Rural Dean ..	Ponoka.
Rev. A. Elliott ..	Leduc.
Mr. S. Colley .....	Provost.
Rev. P. J. Disney .....	Hardisty.
Rev. J. R. Burrows .....	Sedgewick.
Rev. Geo. Mackey .....	Breton District

### RURAL DEANERY OF JASPER:

Rev. Canon G. McComas .....	Jasper.
Rev. W. de V. A. Hunt, Rural Dean,	Mayerthorpe
Rev. N. Burgomaster .....	Westlock.
Rev. C. E. F. Wolff .....	Barrhead.
Rev. T. J. Matthews .....	Edson.
Rev. Colin Cuttell .....	Wabamun.

### RURAL DEANERY OF WAINWRIGHT:

Rev. J. L. Anderson, Rural Dean ..	Viking.
Rev. P. A. Rickard .....	Wainwright.
Rev. A. Love .....	Edgerton.
.....	Tofield

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